THE TECHNIQUE OF PUBLIC WORSHIP

J. HASTIE ODGERS
AND
EDWARD G. SCHUTZ

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CHURCH OF THE SAVIOUR, METHODIST EPISCOPAL, CLEVELAND, OHIO

The Technique
OF
Public Worship

J. HASTIE ODGERS
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EDWARD G. SCHUTZ

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Printed in the United States of America

First Edition Printed May, 1928
Second Printing, October, 1930

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WORSHIP IN THE SUNDAY SERVICE

CHAPTER I

INTRODUCTION

THE reader has a right to know all the truth, why another book is flung upon the market, and how it all came about. By the explanation offered as well as by the contents of these pages we trust that the volume is justified. Hesitation, even fear, would have forestalled the writing by either one of us alone. But, as in the "every-member canvass" team method, so here each supports the other and the necessary courage to make the venture is supplied.

Little or no speculation or theorizing is herein presented, nor yet any thesis to be worked out; we are merely aiming to talk frankly about our church worship, why we have it, what we mean by it, how we do it, and how it may be better done, assuming that there is room for improvement. Other men have wrought well in the history, psychology, and theory of public worship, but within the scope of this practical handbook very little is found in print.

In our method an element of danger lurks. Usually the presentation of a large amount of detail in discussing practical matters lays a writer open to criticism. This fact is frankly admitted. It is easy to understand how a reader experienced in the conduct of worship or ritual may be impatient of many details. Either his own judgment and knowledge appear to be discounted or he fails to sense the importance of such details in the technique of liturgical administration. We believe, however, that, especially in so-called little things, the beauty of a service may be sustained or marred; its impressiveness and helpfulness advanced or retarded, just as a minister's acceptability in his parish may be impaired, if not destroyed, by little annoying foibles of which he is quite unaware. If objections, on this ground, are raised against our method, we hope that the generous reader will not overlook the service which we are trying to render.

No love of formality, or of liturgical elaboration, or of ritualism *per se* moves us. The simplest order of worship is as acceptable as the most ornate, provided both express religious experience. Not one feature of a liturgy should be added or retained that is not real to the normal Christian. Not high churchmen

are we, or low churchmen, but earnest men of the church deeply interested in helping to make public worship as sincere and as spiritually stimulating as possible. When Dr. Harry Emerson Fosdick said: "By tradition and temperament I am a thoroughgoing Protestant, but I wish that in our services we knew better how to quicken the imagination of our people and make the divine Presence mystically real," he beautifully expressed the purpose which we dare hope to accomplish.

A Renewal of Interest in Public Worship Recognized

What led to the writing of this book? Several influences, naturally. Foremost of these is the general, growing interest among ministers and laymen in public worship as a function that needs special emphasis in these days. This interest appears to be tantamount to a demand upon the church. Since many ministers are doing their best to meet this demand, we feel constrained to offer our contribution in these chapters.

In much current literature the interest to which we refer is clearly indicated. Within the last five years a number of books on public worship have appeared. Besides, numerous

articles in magazines, in religious and secular periodicals, and single paragraphs here and there attest the same activity of thought upon the subject. A few good examples may not be inappropriate at this juncture.

Dr. Lloyd C. Douglass in the Northwestern Christian Advocate exclaims: "How exceedingly—how incredibly dull are our alleged services of worship! . . . If the highest duty laid upon us is the development of a deeper sense of love for and trust in our Father, a clearer consciousness of our worship, and a more adequate appreciation of the spiritual band which unites the human soul to its eternal source, then we must plan for religious services capable of stirring the worshiper to reverence, praise, gratitude, and consecration. As the matter stands, our churches are better equipped as to leadership, experience, and physical property, to do almost anything and everything else than the chief thing which may be presumed to justify their existence."

In a letter from a Methodist layman this striking statement is made: "I think our service, as conducted, is lacking most in the dignity that is fitting to worship. With a ritual that appears to best advantage when performed with devotion, we have allowed those whose

experience has not fitted them to appreciate its dignity to belittle it and to reduce many church hours to the order of a club meeting. The real service should make us see the Invisible, make us feel the impulse of spiritual life."

Many more quotations are at hand, but these suffice to indicate the trend of thought. But as illustrative of how the interest in worship is expressed in action we submit a quotation from the "Information Service" of the Federal Council of the Churches of Christ in America, an issue of the last weeks of the year 1926. It reads as follows:

"A study of the attendance of college students at church has been made recently at Whitman College, Walla Walla, Washington, a small coeducational college, non-sectarian but 'broadly Christian.' A questionnaire was given to the entire student body and 408 replies were received, representing 85 per cent of the students. They were asked to check the reasons listed on the questionnaire, and to double-check the most important. Seventy-three per cent of the students are church members and 47 per cent report regular attendance at church, while 32 per cent attend irregularly, 15 per cent seldom attend, and 6 per cent never. Forty-three per cent of the men re-

ported regular attendance and 52 per cent of the women.

"The six leading reasons for church attendance were music, worship, parents, conscience, habit, and sermons. Worship was the leading reason given by the men and music by the women. Otherwise the order of importance was the same for both men and women—the order given above."

These facts seem astonishing. We are led to wonder if the ranking of reasons for church attendance given by those students is any indication of a general situation. It might be valuable for us to know.

The final evidence which we offer of a renewed interest in public worship is the large amount of experimentation going on among ministers with the order of worship. It is particularly interesting to see what is being done in a church which prescribes a uniform order, such as the Methodist Episcopal. While the statistics here given are meager, prove nothing, they are indicative of a trend that we know to be widespread. The writer possesses thirty-six church calendars, most of them gathered in recent months without deliberate selection, and with no thought of using them in any statement such as the following. Six-

teen of them came from a group of sixty-four churches in the Chicago Southern District of Rock River Conference, seventeen came from churches elsewhere in that Conference, including a few from different parts of the country. All thirty-three show departure in some particulars from the regular form of worship as prescribed by the General Conference. Only three of the thirty-six follow it without change. Great variety is observed also in other church denominations. In all this experimentation there is much evidence of groping for something satisfactory, as well as of the need of a guiding principle in building an order of worship.

The Renewal of Interest Interpreted

Such interest, revived and growing, calls for interpretation. What is the meaning of it? What tendency does it suggest? Somebody is certain to charge that it reveals a movement toward cold formalism in the church disclosing a decadent spiritual life. This we are unable to see. So long as the service is kept free, open, subject to modification and variation, and so long as worship by any form whatsoever is real, there is no more danger in the use of a richer liturgy than in the simplest

forms. How dead and meaningless our private prayers become if we have already lost the sense of reality in communion! So it is with any form of public worship. Is the order of service commonly used in our churches proof against a cold formalism? Is its constant use a guarantee of spiritual vitality? No man in his right mind would affirm that it is. The most liturgical service is the Lord's Supper. Sometimes it is so conducted as to be a veritable mountaintop of religious experience where one sees Jesus only, and feels ready to descend to the base of the mountain to do service for mankind. Then, again, the same ritual is conducted so irreverently as to destroy for the time being its meaning for the worshiper. In the latter case it is a thoughtless, heartless form and nothing more. What makes the difference? The attitude and character of the minister of course, aided and abetted, perhaps, by the spiritual status of the congregation.

A story is told of an English lady who engaged a Scotch maid. Soon after beginning service she attended her lady's church. For the first time in her life the girl observed with great interest the elaborate ritual of the Anglican Church. Upon returning home she

was asked what she thought of it. "Oh, 'twas verra' bonnie," she replied, "but" (lowering her voice to a tragic whisper) "oh, my Lady, 'twas an awfu' way of spendin' the Sabbath." Well, this writer has witnessed some Methodist, Congregational, and other services which were likewise an awful way of spending the Sabbath, not so much because of the character of the service as the way it was conducted.

John Wesley was in thorough sympathy with a liturgy. Of the Morning and Evening Prayer of the Church of England he wrote: "I believe there is no liturgy in the world, either in ancient or modern language, which breathes more of a solid, scriptural, rational piety than the Common Prayer of the Church of England. And though the main of it was compiled more than two hundred years ago, yet is the language of it not only pure but strong and elegant in the highest degree." With slight alterations John Wesley recommended its use by his societies in America, and the organization conference of 1784 adopted the form.

We have, then, the phenomenon of an elaborate formal order of worship employed, on the one hand, by the English Church, spiritually dead in Wesley's day, and therefore powerless in the kingdom of God; employed, on the other

hand, by a church in America, which for spiritual vitality and life-transforming power, was one of the marvels of history. The difference must be found not in the use of this or that order of worship, but in the strange warming of the hearts of men, which John Wesley made famous by his own experience.

This service was employed as long as Wesley's control of the American church lasted. Then preachers began to make their own order of worship favoring greater simplicity. That which was appropriate and desirable in metropolitan England, with its settled communities, its culture and tradition, did not fit into the simple, pioneer society of the American colonies. The preacher lived astride his horse. He had no settled church to care for. He was appointed to a circuit larger than a State. He preached wherever he could get a hearing—in tavern, private cottage, schoolhouse, on street corner, or in a clearing in the woods. What opportunity had Wesley's Sunday Service in such circumstances? Not at all strange, therefore, was it that the General Conference of 1792 granted the official liberty to preachers which they had gradually assumed in the ordering of their services. While Wesley's Sunday Service was never formally repealed,

the General Conference of 1892 directed that, for the "establishment of uniformity in public worship, the morning service shall consist of singing, prayer, the reading of a chapter out of the Old Testament, and another out of the New, and preaching." No direction was given touching the particular passages to be read, nor the form of the prayer, so that there was nothing to hinder a Methodist church legally adopting the full Wesley Service. Public opinion, however, after a few years, rendered it obsolete, although there were traces of it up to the year 1792, when all allusions to it disappeared.

During the next hundred years the country experienced a rapid growth. Communities became settled, developing their culture and their traditions. Metropolitanism was displacing pioneer conditions. As society thus grew more complex and stable, the Methodist Church naturally came to feel the need for a uniform and more stately order of worship. She was no longer a pioneer church and could not therefore be content with pioneer ways. Churches always tend to greater formality in worship with the growth of culture and metropolitanism in society. Accordingly, the General Conference of 1896, in answer to the de-

mand of the church, composed and prescribed the order of worship which has been in general use ever since. In general use, yes. But the last few years have witnessed not a little breaking up of conformity in that many ministers have modified, and some have radically altered, the prescribed form.

In view of such facts we raise the following questions: Had John Wesley "fallen from grace" when he recommended his elaborate liturgical Sunday Service to the young American church? Had pioneer Methodism in the United States suddenly gone cold and dead in the midst of great religious triumphs because it accepted and used that liturgy?

Answer may be made by statistics on which we are accustomed to lay so much stress. The facts are these: When Wesley's Sunday Service was adopted in 1784, the membership of the church numbered 15,000. The very next year showed a growth of 3,000, according to the historians, "the number of habitual hearers or adherents, aside from the members, was greater in proportion to its actual membership than at any subsequent period of its history." "The congregations were the largest in the country." "The Methodist Community was about 200,000 at this time." In 1790 the mem-

bership had advanced to 57,631, or an average growth of 7,100 per year for the first six following the adoption of the Wesley Service. By these facts we are not attempting to show that the use of an elaborate liturgy has a favorable bearing upon the development of a church, but, rather, to meet the oft-repeated argument that it is necessarily an evidence of spiritual decay.

During the latter part of the period concluding with the General Conference of 1792, when Wesley's Sunday Service had fallen into disuse, the church did not grow as fast as before. In 1792 the membership figure was 65,980, which marked a growing rate of 4,174 per year for the two years previous to that date; this, compared with the former rate of 7,100 per year. Does this prove that the decline is chargeable to the simpler form of worship? Not at all.

Again the Methodist Episcopal Church had a few less than 3,000,000 members in the year 1896, when the present, more elaborate order of worship was adopted. The statistics of 1926, thirty years later, reveal a membership of 4,500,000, an average of 15,000 per year—by far the largest rate of growth in that church's history.

From this we might argue that membership growth is fostered by a more stately form of worship. We do not indulge in foolishness of this sort. Nor do we understand, in view of the facts of history, why anyone should take the untenable position that the present interest in and demand for a more stately Sunday service and a more formal setting for the same is evidence of a declining spiritual life. We find no such evidence. On the contrary, we see a new appraisal of the value of worship as an end in itself. We see signs of a higher conception of a program of worship, instead of the more common view of a program merely preparatory to the hearing of a sermon. A physician said to a pastor, "I'd like to go over and hear you preach once in a while if you would only cut out the chores." Whether or not he was ready to hear a sermon without the usual approach to it he certainly sensed the unreality and the misplaced motive of the so-called order of worship, as found in many churches. A ministerial and lay revolt against the label "preliminaries" upon all that precedes the sermon is long overdue. That it is now disclosing itself is a matter for thanksgiving to God. A joy it is to observe how diligently and sincerely many ministers—a constantly growing num-

ber—are applying themselves to the task of making the Sunday service a period of real worship and a source of deeper religious satisfaction. They are coming to attach equal importance to their tasks as leaders of worship and as preachers of sermons. May all of us follow in their train!

In the hope that the movement toward better standards in worship, and in the use of the ritual for the Lord's Supper, Baptism, Marriage, and the Burial of the Dead, bears the earmarks of genuineness and permanency this book is submitted for such help as it may afford.

The younger ministers may find this work of greater value than those of riper years. Yet it is true of the latter group as of the former that opportunity for careful observation of many church services other than their own is not the privilege of men in the settled pastorate; and conveyed knowledge of what other ministers do, and how they do it, cannot take the place of first-hand knowledge gained by the actual experience of worshiping with them. Besides, not a few ministers, previous to beginning their life-work preparation, spent their days in communities urban or rural where the best standards of worship were not available

as an example to follow. During preparation they may not have been much more fortunate, since the schools of the prophets have not been offering adequate training in the art of worship. We are glad to know, however, that lately some of them have begun to lay greater emphasis upon the subject and to develop a serious course of study in that very important part of a minister's task. These considerations lead us to hope that even some men of considerable experience may find in these pages a hint or two that may prove advantageous to their work.

The authors have given considerable study to the subjects herein discussed, but the book has grown out of their observations on district rounds of preaching, and especially out of lecture courses which each has given to students of Garrett Biblical Institute at Evanston, Illinois.

Although this offering is made by Methodists with their own church chiefly in mind, most of the material, it is believed, will not be without value to ministers of any nonliturgical communion.

CHAPTER II

THE CHRISTIAN IDEA OF WORSHIP

Introduction

In these pages we do not aim to discuss so profound a subject as the nature of religion. Our task is far more simple. We here concern ourselves with public worship; its Christian character. First, then, let a word be said as to religion itself, out of which all worship grows.

The Naturalness of Worship

Religion bases itself squarely upon the very nature of man. It is not something superimposed, not something outside man, nor does it arise merely out of superstition. It is as truly a part of man's nature as is the mind or body. Religion may be perverted: it may be strangely mixed with error; but it abides and is increasingly a blessing. Nothing can destroy man's profound religious intuitions, no matter into whatsoever errors he may fall; for he will return again and again to re-examine and to re-find himself in God. As one has said, "Man is incurably religious." More fully

to sound the depths of man's religious nature has been one of the glad rediscoveries of the last century.

A larger sympathy for and a real appreciation of other religions than one's own, a growing belief that if we went down deep enough we should find that they all were manifestations of the Divine Spirit who lighteth every man coming into the world, are indications of our day. Paul's fine expression, "Ye men of Athens, I perceive that in all things ye are very religious," voices his conviction of the depths of the religious nature of man. Of course this does not guarantee correct beliefs. False ideas do persist in all the religions of the world. Even the followers of Jesus Christ have their share of them. But in the deep of deeps of the human soul there is a common religious nature which finds expression, no matter how imperfectly, in the various faiths. As T. W. Higginson, in his *Sympathy of Religions,* says of mankind that, however different their faiths, "All seek after God, if haply they might find him." So deep is this religious nature in man! We may well rejoice that everywhere men are found searching for him. Moreover, as religion is characteristic of human nature, so is worship characteristic of

religion. It is a universal expression of religion, and is its earliest and loftiest expression. Every spot selected by man as a place of prayer, whether it be a tree, a pile of rude stones, or a beautiful temple, bears witness that our humanity cherishes a deep hunger for the Infinite, that the human heart is reverent, and that it has its divine longings.

Even when, as in the time of Isaiah, the people were accustomed to think of religion too exclusively in terms of worship, with the result that conduct was not sufficiently emphasized, causing the prophets to cry out against mere ceremonialism, and bid the people, "Wash you, make you clean," it is seen how persistently society held at least to the forms of worship even when it was indifferent or disobedient to other phases of religion. Viewing worship, then, as a most natural expression of man's religious nature, let us consider what it really is, what it can and what it cannot do.

When one worships he should carry in his heart a deep sense of the significance of the act. Worship has been well defined in the sentence, "When the spirit of man rises to meet the spirit of the living God, that is worship."[1]

[1] *A Methodist Church and Its Work,* by Worth M. Tippy and Paul D. Kern.

What, then, is implied in the act of worship? We cannot fail to see in it one of the most sacred and lofty experiences of which the human soul is capable. And as it is sacred and lofty, so is it one of the most difficult experiences to which we may aspire. Worship being so high an act and so difficult of actual realization, seeks naturally legitimate helps by the use of which it may attain its goal. Of these the most significant is public worship. The Christian Church has usually distinguished between private and public worship, and has earnestly encouraged both as essential. A public service of worship would be hollow indeed if the people who joined in it did not sustain a vital personal relation to God. It is with public worship, however, that we are especially concerned at this time. However vital private worship may be, public worship—that is, the open, public presentation of hearts which consciously come for prayer—is one of the greatest helps to personal religion. Worship often rises to its highest and purest when people engage in it together. It is frequently at its best as a social act, since it may be an experience more readily obtained in company with others and in a favorable setting.

The Christian Church through the long centuries has kept prominently and faithfully before the people the value and, therefore, the duty of public prayer. This service on the part of the church has never been fully appreciated by society. For the sanctifying influence of a building erected for adoration, praise, prayer, and all the varied elements of worship is one of the priceless blessings which the church has brought to the world. Take it all in all, public worship is *a* if not *the* high point of religion wherever we may view it. Who shall say how much the tabernacle, and later, the Temple meant to religion and life in the day of Judaism? And in no less vital way has the Christian sanctuary influenced civilization. For it is out of the services of worship, with its evocation of man's diviner nature, that we have come to a better realization of education, art, and beauty. Despite all that may be said to the contrary, it is true in the main that they live best who best pray.

Nor is public worship to be considered merely as an end in itself, as having no bearing upon conduct. The prophets have ever held that whenever worship did not issue in conduct it was hollow and impotent. Neither religion nor worship, which is an aspect of it,

can be respected, or be said in any real way to flourish when it ceases to bear upon the daily life of society. There is a sense in which the final test of religion is made upon the basis of the conduct which it inspires. But how shall we inspire conduct? how give to the heart a leaping impulse? how give to the will a sufficient strength? The answer is that worship is one of the most inspiring influences, purifying the heart, setting new and high standards, which result in nobler conduct. It is foolish, then, and even wicked, to set one phase of religion against another. All are legitimate; all are needful. With the neglect of any one phase, religion itself is rendered more or less incomplete and futile.

It has been previously stated that we are witnessing to-day a wide-spread revival of interest in public worship. This and other tides in religion as well as in life generally are highly suggestive. They must be regarded as much more than fads. They are evidences of new understandings and new interpretations of life. We must interpret the renewed interest in public worship as a reassertion on the part of society of its deep religious aspiration without which man cannot long be satisfied. Our civilization has been seeking to supply

almost every other need even in religion save that of worship. Doubtless, Protestantism more than Roman Catholicism has failed at this point. There has been a great lack in this respect, both in our churches and in our personal living. We do not say that worship has died out, but that it has not kept its place in our religious development. This is due in part to our age which has so little time for meditation, and therefore is not ready for nor does it seek worship. It may be due also to the emphasis which we have been making upon thinking and doing. For Christian "thought" and "activities" rather than worship have had the right of way with us in recent years. Of this the supreme place of the pulpit in a service of worship among Protestants is an indication. We have consciously or unconsciously made worship a preaching service. Justifiable as this movement has been in the main, its long day of almost exclusive emphasis is about over. Unquestionably, Protestantism and even the world are somewhat weary of a form of religion too exclusively given to arguments for and against creeds and biblical questions. For a hundred years and more we have been tossed about in an atmosphere of intellectual change and excite-

ment. The people are weary: peace through worship seems to be the need of the hour. The "New Reformation" is now well on its way. The atmosphere is clearing. We turn from debate to worship which is more and more the present mood. Is it not a token for good, a token of spiritual hunger, a sign that there is coming a new communion and a new aspiration in worship? It is something far deeper than architecture or orders of service or æsthetic environment. May we not conjecture that criticism has for the time done its great work? Not that that work is complete by any means. But the period during which there has been a new appraisal of certain beliefs, which are no longer tenable, is past. The hour for constructive work is here. We rest our faith to-day as never before on Christian mysticism and experience. With a unanimity which is striking, Protestantism is turning to a re-emphasis and re-interpretation of worship.

Christ the Center of All Christian Worship

The rise of the Christian Church re-emphasized the value of worship, but gave to it a character of its own. This was both inevita-

ble and providential. It was with worship as with every other incomplete feature of religion with which Jesus dealt—he came not to cause its overthrow, but to bring it to fulfillment. It is doubtful whether we discern clearly the priestly as well as we do the prophetic office of our Lord's ministry. Yet no one would deny him his priestly office. As we have indicated, with the birth of Protestantism the emphasis was directed largely toward the prophetic side of religion. This was natural. The opposition of Martin Luther to the Roman Catholic Church was due much more to the way in which that church exercised the priestly rather than the prophetic office. Worship is more immediately associated with the priest. It was natural, if not wholly fortunate, that early Protestantism should slight the priestly and exalt the prophetic element. But whatever was the justification of this movement, the safety of the Christian Church to-day is in the denial of neither, but, rather, in the proper emphasis of both. Here we may well learn from the past, from Judaism, for example, which in its best days honored both the prophetic and priestly office.

The ministry of our Lord was of necessity

one which brought special emphasis to the prophetic work; nor was there given the opportunity in his lifetime for the development of public worship. Nevertheless, Christ's ministry was also one of worship. Of him it is recorded that it was his custom to attend the synagogue. The Temple too was his Father's house. To the last he worshiped there, taught there, and indicated the spirit in which men should worship. It is fairly clear that so long as the Temple stood the disciples frequented it. Of course it was inevitable, and fitting, that with the nobler conceptions of religion which our Lord set forth both in word and life, the Christian Church should develop its own modes of worship, its temper and spirit, as it made its gradual but distinctive evolution from Judaism into a more definite Christian religion. Although, therefore, the more distinctive and complete characteristics of Christian worship did not clearly emerge during Christ's earthly life, the seeds of its future growth were surely planted.

That which began with our Lord was continued in the apostolic and sub-apostolic ages. It is an interesting study to trace the development of Christian worship step by step through the centuries. Slowly the evolution

was made from synagogue to church until, in order of worship, in organization, in architecture, and in freedom, Christian worship had become an accomplished fact and power. When one asks, "Around what as a center did the church develop its particular characteristics?" the answer is, "Chiefly around Christ—his personality and spirit."

Thinking of the development of worship in the church, two institutions at least helped powerfully to shape it. One was the Jewish synagogue, which was the church in embryo: the other was the Lord's Supper. It was from the Jewish synagogue that many leading features were taken over into the new organization. There was the reading of Scripture for example. There was the address or informal talk by someone appointed for the day. Also there was foreshadowed that use of the mind in worship which was already developing in Israel under the leadership of the prophets, and which has become a chief characteristic of the church.

The Lord's Supper, undoubtedly, was a most powerful factor in the development of Christian worship. Professor T. M. Lindsay speaks of it as being "the very apex and crown of all Christian public worship, where Christ gives

himself to his people and where his people give themselves to him, in body, soul, and spirit."[1]

It was in the use of the Lord's Supper that the minds of the worshipers were imbued with the spirit of our Lord such as was scarcely possible by any other means of grace. So rich are its associations, so solemn the memorial, that the Supper has won and deserves to retain the central place in a service of Christian worship. To the Catholic group of Christians whether Roman or otherwise, the Lord's Supper is the central, the supreme, almost the sole means of worship. But there are thousands of Christians belonging to the Protestant groups for whom the Supper, however sacred and uplifting, is not so central. Nevertheless, for Christians of every communion the rite possesses a peculiar sacredness, and ministers in a peculiar way to our spiritual well-being.

May we not say, speaking broadly of worship, that what is fundamental in it is an attitude of soul. It is the act of lifting the heart before the Lord in petition or praise: it is the longing for reconciliation and a good con-

[1]From *The Church and Ministry in the Early Centuries*, page 36. Reprinted by permission of the publishers in America, The George H. Doran Company.

science. We may think of the motive in worship as forgiveness, or peace, or whatever other such name, but the bottom fact is that the worshiper is seeking for himself oneness with his Lord. What is desired is such an experience of consecration and union with God as will send one forth to do his will.

Let us now endeavor to state what are some of the characteristics which have been emphasized wherever Christian worship has been exalted. The first and most important of all is that the worshiper be in the spirit. The paramount importance of this is seen in the emphasis which was given to it by our Lord. When in conversation with the Samaritan woman he did not argue with her as to whether Jerusalem or Mount Gerizim was the proper place in which to worship, but in his fine and large way he asserted that the spirit in worship was the essential requirement, as if he were to say, "As to the place, it is indifferent; as to the spirit and the truth, they are everything."

Closely united with this is the fact that one must ever feel and say the *truth* to God. To the very roots of one's being, one must deal honestly with God. Worship is no idling hour. It is no paying to God an empty com-

pliment. It is, on the other hand, an honest cry to him, having, at the same time, a listening ear that awaits his voice. An act so high as this can have about it no carelessness, no insincerity, no hiding of one's secrets. It is, rather, an effort to lay the soul open before him.

It is also a characteristic of Christian worship that it be of the mind. By this it is not meant that worship of the Christian order must be carried out on a high plane of intellectualism, and, therefore, that all who engage in it must be intellectual people. The worship of God is for all. But later Judaism, and especially Christ, have given a new emphasis to the mind in worship. Jesus, in speaking of the commandments, pointed out that we should love God with all our *mind* as well as with all our strength and soul. For we have come again to the place where our worship needs the emphasis of mind. In what was then a remarkable essay on "The New Theology," published by Dr. Theodore T. Munger in his volume, *The Freedom of the Faith,* a book which came out about forty years ago, the author shows that the new theology of his day claimed a "somewhat larger and broader use of reason" than that formerly accorded to

it. Doctor Munger said in substance that theology had too often challenged the reason, but that Christianity from the beginning has been consonant with reasonableness; that man is a knower, and that you cannot detract the human mind from reason permanently without injuring religion itself. Following Doctor Munger, then, we may say that the absence of mind in worship is deadening. This Isaiah knew when he summoned those who without thought offered their sacrifices to Jehovah, and offered the challenge, "Come, let us reason together." To use the mind in worship is of the very essence of prayer, for Christian worship exacts the intelligence of the worshiper. To serve God with minds unenlightened and inactive is a devotion that means little more than dumb show and noise.

Public worship requires, further, if it be effective, that the worshiper fail not to regard the hour as one that demands an active, not a passive attitude of mind. Rufus Choate was once arguing a case against a minister who insisted upon disturbing his congregation by preaching against slavery. The argument of the famous lawyer was: "We go to our pews as we go to our beds, to seek repose." So is it that many regard going to church. But this

is entirely wrong. Going to church is going to worship God, and requires constant alertness, instant responsiveness, and renewed conscientiousness. Worship that at all expresses the mind of Christ is a creative, not a passive act. The true worshiper then must enter actively and reverently into the service, if he hopes to render to God acceptable homage, and if his own soul is to experience any renewal. He will not be content to view or to hear a succession of forms, without himself putting meaning into those forms. It is when a service has no outgoings of one's own soul to God, and no inwardness, that worship becomes a ceremony. It is reduced to formalism, which is the most deadening feature in worship. Nor, again, should one give too much attention to the order or form lest he come to trust in this itself as an end, when it is but an instrument. In either case he falls short of the demands of the hour. Public worship to be reverent to God and helpful to the people must have thoughtful worshipers, whatever forms of service are carried on, or whatever are the conditions outwardly under which it is offered. No service, however correct, no building however beautiful, compares with this primary requirement. Given this,

the service cannot fail. Without this, no order or architecture can avail. With this the genuine worshiper will find in a correct order, in an acceptable sanctuary, in good taste, that which will greatly stimulate the mood of worship. To such a one the entire service, with all of its accompaniments, will prove means by which the heart is assisted to express in a fitting manner its feelings to God. As a result one will go forth in a spirit of renewed consecration to the tasks of life.

The Place of the Means of Grace in Relation to Christian Worship

Such being our thought as to the Christian idea of worship, a word may be said as to the architecture, the order and other materials used in aiding the people to truly pray and praise. These must never be confused with worship itself, which is an inward, spiritual act, experienced with or without these materials. The "means of grace" are means only. To sing a hymn and to offer a prayer do not of themselves constitute worship. They cannot do so. They may be, they are useful, and even well-nigh indispensable. But they are channels only through which may come the

grace of God. As. G. A. Johnston Ross says[1] in speaking of the forms of worship in the early church, "These ritual acts were aids rather than acts of worship." Aids they are indeed; and it is a deadly thing for spiritual communion, if ever they are considered as more than aids.

The best that may be said is that they are noble and appropriate helpers whose rightful use is to induce worship and to give wings to the soul. If we shall ever keep this distinction in mind, we shall be in no danger of overestimating any order, or form or accompaniment of worship. On the other hand, we shall accept them and make use of them for what they are intended—means of grace only.

But it is in a proper appreciation of these means, carefully selected because of their fitness and usefulness, that our safety and welfare consist. These aids are not idly chosen. They symbolize in so many ways the very spirit of worship in the soul. Such is the pointed architecture with its upward reaches. Such is the cross with its deep significance. Such is prayer with its bended form, its closed eyes, and its use of words, noble, rich, and tender. In other words, our "aids" to worship

[1] *Christian Worship and Its Future,* page 78.

—the order of worship, and the entire round of a service—are not the same as were those used in the days of the Jewish Temple; for example, when the heart of it was an offering to God through an animal sacrifice. Then all that took place in the offering centered around the sacrifice. Its intellectual and its moral content had to square themselves with the dominating idea.

But our service must be radically different. We approach God through Jesus Christ, through his revelation of the heart and purposes of God and of his attitude toward the children of men. We offer him too a sacrifice, but that of the humble and contrite heart. And the aids we use to stimulate worship are on a parity with our intellectual and moral conceptions, and must be appropriate thereto. Hence we cherish prayers, but they are Christian prayers. We rejoice in music, in the great scripture, in an assertion of our belief. We too bring an oblation. As a climax we engage in the Lord's Supper. These all have become accepted, and are, we may say, permanent means or aids in worship. They have been inwrought slowly, after long experience. They have won and held their place. They stir the heart, quicken the imagination, and

help to make worship itself more natural, and therefore less difficult. It is for us to use these aids; to use them skillfully and reverently; and the justification for their use must ever be that under their spell the soul is released from all hindrances of communion, and is sent singing on its way to God.

DETAIL OF CHANCEL, FIRST METHODIST EPISCOPAL CHURCH, GARY, INDIANA

CHAPTER III

THE SETTING FOR WORSHIP

THE Christian idea of worship having been set forth, the physical setting for ordered public worship is the subject which now engages our attention. Worshipers always gather in a specific place where they unitedly lift heart and voice to the Holy One. It may be any place—a beautiful grove, an open prairie, a mountainside, a ship at sea. It may be a tabernacle of canvas or of wood, a building of any sort or description, if only the people worship the Father in spirit and in truth. In some surroundings, however, it is easier to do this than in others, easier to develop an assisting atmosphere and a worshipful frame of mind. As Christian people and as conductors of worship we desire to plan for the most advantageous setting. If the worship function of the church is as important as it is supposed to be, pastors and building committees are in duty bound to pay ample attention to its physical environment, without neglecting the

items of seating capacity and comfort concerning which no exhortation is needed.

The Sanctuary

In whatever sort of place people may occasionally worship as they travel hither and yon, at home, where life is regular, custom as well as a sense of the fitness of things calls for a building constructed for the purpose. Unfortunately, however, that fine sense has not always operated in planning a church edifice. Time and again good taste has been outraged by a style that may justly be described as an architectural monstrosity. Here is a structure, called a church, that resembles a public library; another that looks like a business block, or a city hall; another, like an ornate coliseum; still another, an awkward combination of two or more of these. Oh, what sins have been committed in the name of ecclesiastical art! May Heaven forgive, since lately there are growing signs of repentance, and of bringing forth works meet for repentance, in a worthier style of church architecture.

A sanctuary is not a mere auditorium, but an appropriate place of worship. In design and in appearance, therefore, it should be dignified and beautiful, an expression of true art.

To "worship the Lord in the beauty of holiness" demands an environment suggestive of the beauty of holiness. The urge of beauty is manifest in all walks of life. The uninstructed woman thinks that she dresses up her humble room by hanging upon the wall a gorgeously pictured calendar. A maiden scrapes and saves to buy a garish gown or bonnet of striking color. The housewife possessing nothing for home or person that satisfies her craving for beauty still resorts to flower cultivation about her front dooryard. All such have their own ideas of the beautiful and their own ways of satisfying it. This instinct is reckoned with by every agent of trade solicitation in the world of business, and it must be reckoned with by the minister of the gospel in his effort to make the house of God a place of meeting which shall, like a lodestone, draw folks to itself.

Certain principles, in a man's ministry, should always work for, never against him. One is form, the other is color. Harmoniously blended these produce the beauty that appeals. Lines and colors at war hinder worship even for people in whom craving for beauty may not be suspected. "Ugliness, crudity, unintelligence, discord are intolerable in a church de-

sign." To avoid this a real artist in church building should be employed to draw the plan. The cost of the structure need not therefore be advanced. Indeed, the better the architect the less the cost in the long run. There will be fewer expensive changes to make, and more complete satisfaction when the church is occupied. It may be simple and inexpensive, yet dignified and beautiful without and within. Less expensive materials utilized skillfully in an appropriate design are more to be desired than marble and gold following an inartistic plan that expresses no religious feeling and makes no appeal to the imagination.

In its lines a church building should suggest the upward reach of the soul to God, the lift, the aspiration of the mind towards things above, toward values spiritual, real, eternal. Before even entering the sanctuary its external appearance should tend to prepare people for worship within. Perfect harmony is expected between outward design and inward function. "A church building, like a sacrament, should be an outward and visible sign of an inward grace." No squatty roofed affair will serve. Neither will sawed-off tower or steeple. A simple flêche or a bell cote is far better. Let us have the graceful, aspiring

tower if we can afford it, but avoid any makeshift to mar the skyline.

Happily there is now a growing demand for the Gothic order in church architecture. It is probably more expressive of Christianity than any other, easily lending itself to a dominant religious influence upon a building or upon a group of buildings. The interior, with high pillars and pointed arches, clerestory and vaulted ceiling, attractive side aisles and nave, produces the necessary feeling of reverence, while the mind of the worshiper yields to lofty aspirations. As Von Ogden Vogt puts it, "The long and narrow spaces do not spread out to comprehend a many-sided experience, but point the attention, with a singleness of concentration upon the highest experience: the high vaulted aisles do not rest assuredly upon the finite and known, but lead the imagination to find some communion with the infinite unknown."[1] Much architecture called Gothic is but a misnomer. Few churches are typically of that glorious order. The trend, however, is in the right direction, which encourages us to anticipate the future with enthusiasm.

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[1] *Art and Religion.* Reprinted by permission of Yale University Press.

The Chancel

While the entire sanctuary, without and within, constitutes the general setting for worship, the particular, immediate setting commands our chief attention. The former is adequately dealt with in any good library of architecture, but, in comparison, the latter has had scant treatment, especially with reference to churches included in the nonliturgical communions.

The word "chancel" is of Latin derivation, bearing the liturgical meaning of "lattices" or "cross bars." In ecclesiastical architecture it is that part of a church building reserved for the use of minister and choir, separated from everything else by some sort of screen or rail. In this space belongs the entire physical equipment for the conduct of public worship. Constantly before the people's view during the worship period, compelled to look at it, as they are, it matters much what they see and how their minds are affected thereby. Impressions coming through the eye-gate are understood to be the most powerful that we receive. Recognition of this fact is apparent in every other sphere of life, why not also in the sphere of worship? If there is supposed to be such a

recognition, our ordinary chancels offer no corroborating evidence. In what respects do they influence the worship mood? The importance of preaching is proclaimed by the prominence of the pulpit, and careful attention to the spoken message is strongly suggested. But to what extent is worship suggested by the chancel arrangement or furnishings? Do we not feel the want of it? Is not something needed here that tends to create in a congregation the worship mood and to sustain it therein? Environment alone is powerless to accomplish so great an end, but environment of the right sort is very useful to the Spirit of God in stimulating his children to worship and adore.

From the above point of view we now propose to describe, analyze, and appraise the two general forms of chancel found in nonliturgical church buildings. First, however, it is necessary to find a situable way to distinguish them. This is not as easy as it might at first appear; but perhaps as convenient a method as any is to name them with reference to the position of the pulpit, which perforce determines the arrangement of the chancel. The one we therefore name the Center Pulpit Plan; the other, the Side Pulpit Plan. Our

discussion begins with the more familiar of the two, namely,

The Center Pulpit Plan. In this plan the pulpit rests, in the central position, upon a high, usually narrow, platform. Back of it against the choir screen are placed three more or less appropriate chairs. Instead of chairs we sometimes see a common pew, or a settee. The pulpit, by this arrangement, becomes the focal center of the sanctuary. All eyes and all thoughts converge to that point throughout the church service. It suggests the dominance of the preaching function of the Christian ministry. In harmony with this idea the minister is called "the preacher," as though preaching covered his whole task. There the emphasis has been placed over a long period of years. Nor do we quarrel with the fact. We merely challenge its exclusive character, as did John Wesley. When pulpits began to occupy the central position on chapel platforms, he said, "Don't call them churches; call them preaching houses." No one would accuse that famous gospel preacher of minimizing the preaching function of the ministry. Rather, one must interpret his statement as stressing the importance of the worship function of the church. John Wesley evidently favored sanc-

tuaries where both prophetic and priestly functions had equal opportunity for self-expression.

While the central pulpit is designed to suggest a preaching ministry, its distinctiveness has been, in large measure, destroyed by its use for all sorts of things by many sorts of people. No longer is it the preacher's exclusive throne. Nevertheless, there it stands, and in doing so determines the general arrangement of the chancel.

Communion Table. Where may we place the communion table? Does the central pulpit answer the question? It does. Pulpit says, "There is only one location for it—down below me." And there we nearly always find it, especially if we seek for it. Seldom is it readily observed. Usually the altar rail all but hides it. But occasionally, the sight of it is clear, so clear, indeed, as to obscure the lower half of the pulpit. In either case do we have good taste?

Now, what use is made of the Table of the Lord? Glib and swift comes the answer, "Upon it the sacrament of the Lord's Supper is served." True, but does that exhaust the uses? Let us set our power of recall in operation. The Lord's Supper is served from one

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to six times each year. In the East, however, many churches have it once a month. On such occasions the table is covered with "a fair linen cloth." Congregational attention is centered there, because it is communion Sunday and the table is set. As a Christian symbol it is "doing its office work" as best it may, located where it is. But what is its use on forty-six to fifty-one other Sundays in the year? There it stands hidden away. Not even the words "In Remembrance of Me" can be seen except maybe by a few saints in the front row of pews. Does anyone, can anyone notice it? Yes, indeed. Somebody discovers it to be a convenient stand for a pot of flowers, an easy support for empty collection plates, a Sunday school call bell, a hymn book or two; any one or all of these at the same time. The Table of the Lord! Symbol of his atonement for the world's sin! Symbol of the most precious and the most enduring fellowship that we know!

Well, what should be the table's use between communion Sundays? Certainly, its symbolic use, and that alone. What, then, can one do with it when overshadowed by the pulpit? First, let the table top appear as near to the base of the pulpit as possible, and as high

above the chancel rail as possible, so that it may have a better chance than usual to be seen. Second, let it be covered with an altar cloth, say, of heavy ribbed silk and of some color of the ecclesiastical year, namely, white, dull green, purple, or ecclesiastical red—whatever harmonizes best with the color scheme of the church. In addition to the altar cloth some symbol may be employed such as a silver chalice, "The Cup of Blessing," or a globe of the world suggesting the all-inclusive parish of Jesus, the Saviour; or, a simple cross, gilt or white, or silvered, or of natural wood.

But people object to the cross. "It is Romish, it is Episcopalian." So say those who cannot tolerate any church symbol which suggests the Christian communions against which they harbor a prejudice. Yet the cross belongs to all Christians, does it not? Are evangelicals to cast it out because Roman Catholics cherish it? They cherish the Bible too. They use pulpits and altar rails also. So do we, and that without misgiving. Moreover, we use the cross as well. It occupies a very conspicuous place in our theology and in our hymnody. We preach and we sing it. Why, then, do we discard it in its visible form? In fact, we do

not. At least it grows more and more welcome among us as testify many revolving and stationary electric crosses upon our church buildings; as witness hundreds of lighted crosses in our sanctuaries. Why not, therefore, welcome a small cross upon the Table of the Lord, where it is always appropriate as symbolic of God's great love for the world, and of Christ's atonement for its sin; symbolic of our personal salvation and of the law of self-sacrifice. Let us walk right through our prejudice and use to good advantage that which belongs to us as it belongs to Christians the world over.

With or without altar cloth and symbols, if the communion table everywhere were commodiously located before the pulpit, the situation, suggestive of carelessness, would not be as deplorable as it now is. Too numerous are the instances where the table is kept off to one side of the platform or upon the church floor, as though it were a superlative piece of furniture. Used and equipped, however, as above suggested, it will of necessity be handled with reverence, and at the same time perform a constant and valuable service.

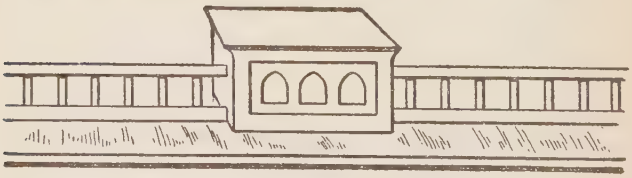
Communion Rail. In Methodist churches the communion rail separates the chancel from the church proper. Its position, therefore, is

not determined by the location of the pulpit. Yet how seldom is it correctly placed with reference to the communion table. Sufficient space is not allowed to admit of a comfortable and dignified administration of the Lord's Supper. One gets the impression that in planning the chancel provision for this extraordinary public means of grace was an afterthought. Between table and rail there should be a space of at least two and one half feet. To find it so is rare. Why? Because it appears absolutely necessary to crowd into the sanctuary an additional row of pews to augment the seating capacity. In the ordinary sized church that means sittings for ten or twenty people. To accommodate that number we deal irreverently with the sacrament of the Lord's Supper. Besides, how many front pews are occupied except on special occasions? Is it not wiser to provide more adequately for the worship of regular attendants than for the "oncers"? We think so. Oh, brother, tear out that front row of pews. Push forward the communion rail. If the pulpit platform is less than six feet deep, treat it in the same manner. Be generous with that portion of the sanctuary most helpful to worship.

If it be impossible to allow more than eight-

een inches between table and rail, build a paneled table right into the center. What an improvement over the usual set-up! Especially is this desirable where you have a center aisle, thus permitting the table to stand out more prominently. Any rail can be cut out in the center and a paneled table fitted into the opening. This scheme gives ample space for service while it dignifies, at the same time, that piece of furniture inscribed, "In Remembrance of Me."

Before leaving consideration of the communion rail we would add this suggestion. If there be a center aisle, and the table is in the usual position, greater significance is given to the latter if the rail is open in the center. Then the table is in full view at all times.



Communion Table Built Into the Rail

A communion rail should be set back twelve inches from the edge of the step on which it rests. This provides comfort in kneeling. The

height of the rail should be twenty-five inches above the step for the average person.

Choir. The choir, as a rule, is located between the pulpit and organ. Not the best position, indeed, because it is too often a center of distraction, or else, what may be as annoying, a center of attraction. Fidgety, whispering, inattentive choristers back of the preacher are not especially conducive to worshipful attention on the part of the congregation. A quartette, when not in action, is in some churches hidden by the choir screen; also, the organist. If the choir director could likewise be made invisible to the congregation, all unnecessary distractions would be eliminated, and folks would have a chance to concentrate in worship. Music is most impressive in a church service when its mechanics are not forced upon the attention.

How often one sees a choir "loft" so lofty as to be conspicuous overmuch. Occasionally the minister's head, as he stands behind the pulpit, is on a level with the first row of heads in the choir. Every movement in the "loft," therefore, bids for congregational notice. This arrangement is never purposely designed. Why not guard against it?

Organ. The last feature in the central pul-

pit chancel plan which calls for a paragraph is the pipe organ. In how many churches this is the most prominent object of all worship accessories. Does the sight of any musical instrument stimulate the mind to adoration and the heart to mystic musing? Though the organ usually occupies the place of a high altar, it never suggests the same. Indeed, we cannot believe that it has any significance whatsoever, except perhaps as a decorative scheme for an otherwise blank wall. If the instrument must have a central location, let it be hidden by a suitable screen. Fortunately this scheme is growing in popularity. The gilded show pipes, which have been so much in evidence until recently, are passing out of vogue. The proper position for the organ is on one or both sides of the chancel.

General Observations. In describing and appraising the central pulpit arrangement we have applied the word "chancel" rather loosely and with some misgiving. Strictly speaking, it can hardly be so called, and no treatise on architecture illustrates a chancel by such a plan. Our use of the word thus far is really a concession to popular use. Besides, we can think of no other term more correctly descrip-

tive that carries the respect which long historic use of the plan demands.

The close of this part of our presentation may well be a quotation from the second volume of *American Churches,* by James McFarlan Baker, M.S. It says *multum in parvo* in line with the first quarter of this chapter; namely: "A church has the strongest possible sense of direction: the congregation all facing front, the aisles, the lines of walls and roof, all leading frequently to what?—a little desk, a narrow platform, and a blank wall. Even where there is no ritual something more than a mere pulpit is needed, not only to give dignity and to emphasize the spiritual leadership of the minister, but especially is this something needed for a strong architectural termination. The successful solving of this problem may mean the difference between the atmosphere of a church and that of a concert hall."[1]

The Side Pulpit Plan. Now we come to the original chancel dating back to the early basilicas and perpetuated by the liturgical churches. The Reformation seems to be chiefly responsible for abolishing the chancel as such. The new emphasis upon the sermon

[1]Reprinted by permission of *The American Architect.*

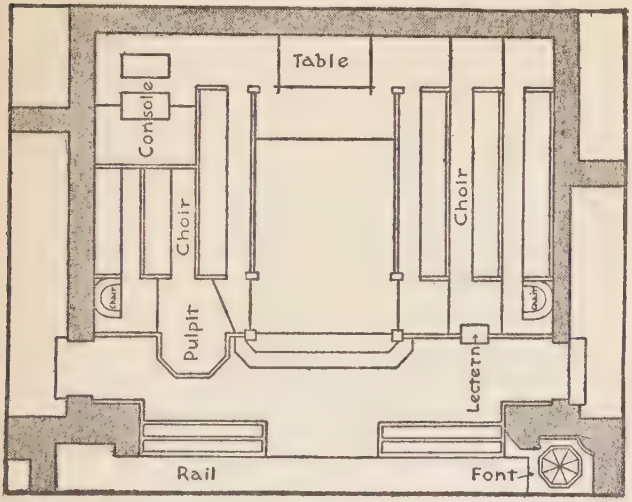
together with the revolt against the entire Roman Catholic worship are the main factors in the change. From this revolution and from the Puritan period may be traced the small, cramped, and modified chancels with central pulpit that obtain in most of our churches. When the pendulum of liturgy and the full chancel began to swing away from its historic position in the organized church, it did what such a pendulum usually does—swung too far. But with a returning emphasis by many nonliturgical communions upon the worship function, there has grown up a demand for a more adequate setting characterized by the side position of the pulpit and the necessary rearrangement of the other chancel parts.

The design of the chancel may take various forms, differing for Episcopalian, Lutheran, Methodist, and other communions. Full and complete, it may be, including pulpit, choir, and sanctuary (Holy of Holies) as in the Episcopal Church; or restricted to pulpit and choir. It may be elaborate in its appointments or simple and informal.

The plan for most nonliturgical churches would be about the same as for the Methodist Episcopal, except that the former do not use an altar rail. The accompanying floor plan

of a chancel will greatly assist our description. It is kindly furnished by the Methodist Bureau of Architecture.

The importance of the focal center of a



church is conceded. What we must look at for an hour and a half ought to be highly suggestive if interest is sustained. The pulpit we found to be rather meager and inadequate in this particular. In moving it from the focal center what is competent to take its place? Without hesitation we reply, nothing but the communion table, which alone is eloquent in symbolism of the atonement of Jesus Christ,

of human redemption, and of fellowship with the Divine. This fellowship is expressed largely in worship, is it not? Therefore, to focus congregational attention upon an object so rich in its suggestiveness is to stimulate the worship mood and to help sustain it throughout the service. Especially strong is this influence, in our judgment, if the table is adorned with altar cloth and chalice or cross as described earlier in this chapter. Here is an appeal to the eye and to the imagination which is seeking employment in our churches where it has for so long been unemployed.

The chancel is arranged upon a low platform, about fifteen inches high in most cases, for "the church is not a theater, and it is not necessary or even desirable that the action in the chancel shall be displayed with great prominence." The steps to the platform should be wide and low, never over six inches high, preferably five, which offers the greatest ease of approach.

Communion Table. The table, five by three feet, stands upon a special platform six inches high in the place of honor at the head of the chancel (see floor plan). It should be paneled on at least three sides so as to suggest greater solidarity than the ordinary table. The term

"altar" may, with greater propriety, be applied to it than to the communion rail, as is so often done.

The wall treatment back of the table may be a wooden paneling of the nature of a reredos, or hangings of velour, tapestry, and the like. Some such background is needed to set off the table with special distinction.

Communion Rail. The communion rail runs straight across the chancel front. It rests upon a six-inch platform. Open in the middle, the center aisle sweeps through and up to the Table of the Lord, suggesting freedom of access by the followers of Jesus Christ. If the opening in the rail cuts down the rail's capacity during the Lord's Supper, it may be supplied with gates to be closed only for such occasion, or with a supplementary section that may be inserted when needed.

If the distance between table and rail is an objection when the Lord's Supper is served, the table can be moved forward a few feet. This should not be done unless necessary as a compromise. But do not overlook the fact that the act of walking the entire distance to take and to replace the elements adds to the dignity and impressiveness of the minister's function, at the same time breaking the mo-

notony of the usual movements to which he is confined, even restricted, in the ordinary communion rail service. Does this method require more time? Not necessarily. The minister can move to the table and back again during the changing of groups at the rail; whereas in the usual type of chancel he stands and waits for the changes. When he has one or more assistants, not only is there no time problem at all, but the problem of their sightly placement and use is solved.

Lectern. On the platform forward is the reading desk or lectern. In the accompanying floor plan it stands to the right of the congregation. From this position the service of worship is conducted.

Minister's Seat. The minister's seat is in the right-hand corner facing across the chancel. There he is as inconspicuous as he should be until he ascends the pulpit. All personalities in the background except the Divine Personality! That is helpful to worship. A similar seat is located on the opposite side, near the pulpit to accommodate a visiting preacher. Thus are they far enough apart to prevent unseemly whispering and unnecessary conversation.

Side Pulpit. The pulpit stands upon one

side of the chancel, or opposite the lectern. It is raised so that its floor is about three feet above the pew floor, or higher if the length of the sanctuary demands it. Easy steps lead up to it. Its elevated position "is said to remind the hearer of Christ going up on the mountain to preach The Beatitudes." In design it is usually hexagonal or octagonal. Sometimes it is constructed of stone, but oftener of wood, "possibly in allusion to Christ's preaching from the boat," as McClintock and Strong suggest. We are inclined to think that such an inclosed pulpit should be equipped with an adjustable Bible rest, which will be much more convenient for the preacher.

This is perhaps as good a place as any to hear and answer objections. "This is not Methodistic, not Congregational, not Presbyterian, not Baptist," a common voice complains. Whatever the answer may be with reference to the other denominations, Methodists cannot deny that the usual pulpit plan is not Wesleyan. Besides there is a growing demand in the Methodist Church for the side pulpit, which indicates that it is beginning to be Methodistic.

"In such a pulpit the preacher is too confined in his movements," says another voice.

The fact is that the objecting preacher need not use the pulpit at all, but it is there for his successor who may rejoice in the privilege. Ministers have different notions about the matter, but the side pulpit chancel meets the needs of all. One may preach from the pulpit, from the lectern, from the center of the main platform, or from the lower platform. He can preach all over the place and charge to and fro *ad libitum;* or he can remain within the confines of the closed-in pulpit, where probably most people prefer to see him.

There are no disadvantages in a side pulpit, as we view the matter, but some extraordinary advantages. The oft-objected-to center aisle is thereby eliminated for the preacher, because he speaks across it. The aisle does not gape before him. Of course, if there are pillars separating side aisles from nave, a few people may not be able to see the speaker. But this would occur only in a "full house." We can think of something much worse than discommoding a few folks in a capacity attendance. Far worse is it to have a barren, uninteresting, unworshipful chancel for the folks who are regularly present. One must take his choice.

In the side pulpit the preaching function is exalted, distinguished, emphasized as it cannot

be when the center pulpit is used. Preaching alone is done there, the pulpit is sanctified to that end. The minister having conducted the service of worship from the lectern crosses the chancel and ascends the pulpit. The psychological influence of this act upon preacher and congregation alike is obvious. Some ministers admit that this gives them a new sense of the importance of their task, a new sense of responsibility in their prophetic office. Think not that a divided chancel tends to minimize either priestly or prophetic office. It exalts and stresses both. By the division each gains a new means of self-expression and an increment of power. In theory this is true. The minister has the opportunity and the responsibility to make it true in fact.

Choir. The choir in this sort of chancel is located stall-wise, each half constituted of the four singing parts, facing the other half. In case a quartet only is used or a choir too small for division, all may sit on one side. The choir, some day, may also grow in size. Musically no legitimate objection can be raised against such division. Chancel walls are good sounding boards, and all the concord of sweet sound must carry to the congregation. There is no other place for it to go. Especially if

the sanctuary is long, such an arrangement "gives to the music a sort of atmospheric, colorful effect, and does not sound like a man standing too close to a telephone." Then, too, facing across the chancel the choir is more likely to be regarded as a part of the worship service rather than as a group of entertainers on a platform. It is also more apt to regard itself in its true light, solely as an aid to worship.

Note these minor advantages. No moving heads, books, and fans back of the preacher distracting congregational attention. Not so conspicuous is the agile choir director. No courting is carried on between platform and floor. There is no undue display of choral personnel. Processionals and recessionals, if desired, attain the height of practicability.

Organ. The organ, of course, finds its location on either side of the chancel, pipes showing, or behind an organ screen. The advantage of playing into the chancel rather than directly into the church is the same, in point of atmospheric and colorful effects, as in the case of the antiphonal choir. The organ console, or key desk, in the illustration is located back of the choir in the left-hand corner of the chancel.

Thus the entire plan seeks to make less prominent the human personalities and to exalt the Divine. "He must increase, but I must decrease" is the spirit thereof.

Font. A baptismal font should be supplied as a part of the necessary chancel furnishing, its position being to the left of the lectern as shown in the above floor plan, the observer looking toward the congregation.

General Observations. The open chancel is churchly, traditional, artistic. It is very practical also in that it affords the best possible convenience for the sacrament of the Lord's Supper, and the most advantageous setting for pageants, weddings, and funerals. It adds dignity to the small church and meets the demand of the great sanctuary.

Says Von Ogden Vogt: "If the dependence of the future church worship is to be chiefly the sermon, the central pulpit is sufficient. But if there is to be developed in any kind of genuine sense an art of worship, then there is demanded a more manageable space and a more symbolic differentiation of parts. The possibilities of liturgical and ceremonial improvements are greatly obstructed by high platform and central pulpit: and this entirely apart from any question of reviving any an-

cient ritual."[1] There can be no doubt of a renewed emphasis on worship in all the great nonliturgical denominations. And with this emphasis comes the demand for an appropriate setting. The side pulpit plan is finding favor even in sections of the country where it might not be expected. Hundreds of sanctuaries are thus equipped at present and the number is steadily growing. We know of at least thirty-one Methodist churches alone that have some form of a side-pulpit chancel, and not a few that are still in the blue-print stage.

Many pastors and laymen have never attended a service of worship before a chancel as herein described. One must see and know by experience in order to appreciate the great help that it affords to real worship.

Modifications

Not every pastor and building committee are willing to set up a chancel with antiphonal choir, although they might desire a side pulpit and lectern with communion table as the focal center of the composition. For other reasons too this plan might not be feasible. There-

[1] *Art and Religion.* Reprinted by permission of Yale University Press.

METHODIST EPISCOPAL CHURCH, WORTH, ILLINOIS,
SHOWING HOW A BARNLIKE STRUCTURE WAS TRANSFORMED INTO A LOVELY CHAPEL

fore we suggest two modifications which would find favor in certain situations.

Instead of seating the choir antiphonally, it may be so seated as to face the congregation and yet preserve everything else in the full chancel.

A more radical modification can be made by seating the choir *en bloc* across the chancel with the usual screen in front. Then the table would be placed forward and against the screen, but still in the center of the platform.

Each of these modifications has its advantages over the central-pulpit plan, but should not be used except when the complete plan is out of the question.

Partial List of Methodist Episcopal Churches With Some Side-Pulpit Plan of Chancel

Wesley, Worcester, Massachusetts.
Park Avenue, New York City.
Harlem Park, Baltimore, Maryland.
Gary, Indiana.
Belle Plaine, Iowa.
Richardson Park, Delaware.
Main Street, Shelbyville, Indiana.
Saint Luke's, Dubuque, Iowa.
Jamaica, New York, First Church.
Euclid Avenue, Oak Park, Illinois.

Worth, Illinois.
Grace Church, Dayton, Ohio.
West Barrington, Rhode Island.
Fall River, Massachusetts, Union Church.
University Temple, Seattle, Washington.
First Church, Arlington Heights, Illinois.
Trinity Chapel, Springfield, Massachusetts.
Asbury, Allentown, Pennsylvania.
Whiting, Indiana.
Country Club, Kansas City, Missouri.
University Church, Ames, Iowa.
Broadway, Indianapolis, Indiana.
Naugatuck, Connecticut.
Church of All Nations, Boston, Massachusetts.
Hyde Park, Cincinnati, Ohio.
Lake Forest, Illinois.
Warren, Pennsylvania.
Dolton, Illinois.
Hughes Memorial, Edmonds-on-Sound, Washington.
Halstead Street Institutional, Chicago, Illinois.
Marcy Center Chapel, Chicago, Illinois.

CHANCEL OF FIRST METHODIST EPISCOPAL CHURCH, GARY, INDIANA

CHAPTER IV

THE NATURAL ORDER AND THE CONTENT OF PUBLIC WORSHIP

Introductory

Having considered the Christian idea of worship, and particularly of public worship, the question which now concerns us is, How shall it be carried out most effectively? Is there an order or method which if followed will be found most helpful, and creative of true worship? Is there a natural order and content in worship?

Charles Kingsley said, "Worship is life, not ceremony." Few will object to this statement, but will see in it the foundational idea of all true religion. Yet worship—public and even formal worship, if you please—is a phase of life which is worthy of earnest consideration. Then, too, despite everything we may say, worship becomes something of a ceremony also, and it cannot be fully appreciated unless this fact is recognized. The Christian religion has many ways of manifestation, and

it is foolish to set one phase against another. We simply claim for public worship a very important place in religion and in the nourishing of the religious life. There is a sense in which religion comes to a climax in worship. The aim of this chapter is to consider, in the light of the nature and significance of Christian worship, what should be its order and what the means of carrying it on.

Although it will be necessary, in dealing with the subject, to speak definitely of this or that procedure in the service, yet we have no wish to insist upon the details, but, rather, upon the principles by which worship is to be experienced. We desire to treat the subject in so basic a way that, whatever may be the details, the principles at least, when set forth, will commend themselves as true. To do this successfully it must be made clear that we are seeking for a natural and not an artificial order of worship, and that to find such we go back to the movements of the soul for our justification. If these movements may be once discerned, then public worship in the Christian Church will come to have a unity and an essential harmony which hitherto it has partly but not fully attained.

As a further preliminary consideration, this

may be said: It will be found that the more carefully we consider the subject, the more shall we see that the differences in worship among the Christian communions are not in their nature deeply marked. The outward manifestation—such as forms and postures, and architecture—do seem to present differences and even antagonisms at times which seldom obtain in principle. Whatever specific items, then, we may use are employed for the sake of illustrations only. For both in the order of worship and in the content also let it be understood that it is the principle which so much needs to be established.

The Natural Order of Public Worship

Is there, then, an order of public worship which is natural, which, if followed, is most effective and most sure of results?

It is a joy to recall that in our day there is a larger conception of law in the universe. Not only do the seasons proceed in accordance with law, but also man's religious life proceeds under the great and wise laws of God. There is a time when, by the very laws of man's being, the physical, the mental, the spiritual come to their hour. One's religion, then, to no small degree is governed right-

fully by law. And his experiences in worship, strange as it may seem, will be greatly helped by proceeding in accordance with those laws, or greatly hindered by proceeding contrary to the laws which are written upon the heart of man, and in the nature of things. Too often a church when not under wise leadership has introduced new and even grotesque orders of worship, which are not natural and which, therefore, have not contributed most helpfully to the devotional life. We owe much in these days to the renewed study of this whole subject. Books are fast coming from the press, some of greater, some of lesser value, all revealing a new and keen interest in this aspect of religion. But what is of greater significance is the evidence of a new understanding of worship, a new interpretation of it from a modern, and a thoroughly Protestant point of view. There is a new temper abroad with regard to the whole subject. Men like Willard L. Sperry, Von Ogden Vogt, G. A. Johnston Ross, and others have been telling us that a true order of worship is not a fanciful nor an artificial thing, but that, rightly carried on, it proceeds in accordance with the successive movements of the soul as experienced in the personal, de-

votional life. Psychology too has made its worthy contribution, so that by means of its laws we have been led to see the orderly and natural progress of the soul in the various moods of worship. Science thus coming to the aid of experience in religion has verified the older orders of worship, upon which men seemed to have stumbled, or better yet to have attained, through reflection upon their own religious experiences, thus anticipating the more recent classification of spiritual processes as found in psychology itself. For the order of worship is not new. It is older than priest or prophet, as old as is the revelation of God to the human soul.

When, therefore, we reflect upon such a notable experience in worship as that recorded of Isaiah in the sixth chapter of his prophecy, we follow step by step the progress of man's soul in communion with God.

Five Movements in Worship. We owe to Von Ogden Vogt, in his *Art and Religion*, a distinctive statement of the five movements in the soul's worship. It was Isaiah's experience; it is likewise the experience of all who really pray. We follow Vogt's terminology in stating the soul's moods, and gratefully acknowledge our obligation to him for his

clear analysis and satisfactory setting forth of the soul's processes in worship.

1. Presentation. A vision of God as one offers himself for worship.

2. Penitence. A sense of humility in the Divine Presence which induces contrition, confession and appeal for pardon.

3. Exaltation, which follows the consciousness of pardon. The soul reacts naturally, inevitably, and voices itself in praise. This is the praise feature of public worship.

4. Illumination. Before setting forth upon the path of life anew, the soul seeks light. In public worship this experience is indicated by the scripture, the prayer, the sermon, and all instruction.

5. Consecration. Given a new sense of God, of pardon, having rejoiced greatly in that experience, and having been taught where the pathway of life lies, the soul in truest consecration enlists for further service.

Such is the process and such should be the results of worship. It is not a meaningless rote, but an inward experience in an order which is perfectly natural.

The Objective and the Subjective. There is in all of this both the objective and the subjective in worship. Speaking quite largely,

Roman Catholicism has magnified the objective, Protestantism the subjective. The general feeling is that Protestantism has emphasized the subjective too exclusively, not only in its form of worship but in its emphasis of the inner religious life. It has not looked away to God, offered worship to him in many ways, and received its subjective uplift as a natural reaction from its objective worship. The Quakers in particular have given emphasis to the subjective as the supreme Protestant expression of worship and religion. It has not so much looked away to God as it has looked down into the state of the soul. Rites, orders of worship, ceremonies, while they are not objective religion, are nevertheless forms through which the soul may look away from self and out to God, which, indeed, is religion considered objectively. Undoubtedly, Protestantism has in the past slighted this important aspect of worship. In the celebration of religion both the objective and subjective aspects must ever be kept in mind, for without either one worship is incomplete and unsatisfying. The total result of a complete worship service ought to have its influence upon the worshiper, and, when earnestly carried out, cannot help but reveal

the soul to itself, and bring it to moods of confession and resolution. But this is the natural reaction, and not primarily the end sought. That is to say, objective worship is not offered, indeed, in order to obtain definite results for the worshiper, such as religious emotion, or feelings of remorse or joy, or to secure something from God; objective worship is an outpouring of the heart to God, without any emphasis of personal ends. But there can be no such genuine objective worship which does not awaken the soul subjectively. Who, for example, can look upon God as he joins devoutly in the *Te Deum*—considering it now in a perfectly objective way—and not become conscious of his own soul, its need and its aspiration? This is subjective worship. What is needed in every service of true worship, then, is that there shall be a predominance of the objective, not the subjective, both in the vehicles of worship, the hymns, the scripture, the prayers, and even more in the worshiper, looking away to God.

If we have pointed out the significance of both subjective and objective worship, it will be seen that the order of public worship is doubly important. The forms of a service, and the order in which they are presented, and

particularly the soul's outpouring to God, should correspond with the natural processes of the soul itself in worship. If the soul is at the beginning of worship, and is becoming aware of the Divine Presence, as is to be expected, how necessary is it that the order and content presented be in accord with the stage at which the soul has at that moment arrived, and so deepen the mood. Then the outward act will not antagonize the soul nor leave it unassisted. It is so also throughout the service. Thus we make it our aim to preserve a perfect correspondence between the outward order and the inward process. With us in this chapter it is not a question of the subjective or the objective, not of the inner or the outer, but of *both*—both ever present, ever in harmony, advancing with equal steps and not diverse.

How to induce true worship has been one of the age-long aims of all devout Christians, and in order to stimulate this inward yearning there has arisen our liturgies, our noble architecture, our outward as well as inward forms. The music, the chancel, the nave, the long-drawn aisles, the façade, have all sprung from a no less lofty aim than this. The very symbolism of the church is intended, then,

to give an outward presentment as to what the soul should see, should hear, should feel. Whether worship should have more or less objective emphasis, we will not argue. That there is danger in too great an emphasis we will agree. The great thing is that we need both in right proportions, and we can never be satisfied with one alone.

Principles Which Govern the Order in Public Worship

Having seen, then, that there is a natural movement in worship, and that the order and forms of worship should seek to express the outpouring of the soul to God, we proceed to follow the moods of the soul, as it journeys along the path of worship. The record of Isaiah's worship at the Temple in the order of its unfolding, if not in its degree, is a normal one. Examining it, we find the following clearly outlined:

1. A Vision of God. Or, to express the idea from another point of view, Presentation. The first thought in the mind of the worshiper should be, "I am going to meet God." This is the supreme act which dominates all Jewish temple worship and which should control all Christian worship. What

means are to be employed by which the fact shall stir our consciousness?

In the liturgical churches, where the order is carried out with great explicitness, this state is illustrated by an *introit.* Such it is in the Roman Catholic and Lutheran and other services. It is, in effect, a procession into the Presence of God, the service being shared actually by priest or minister, and choir; although in intent, the entire congregation is included. A representative introit[1] consists of three readings by the minister, and three responses by the choir. The first reading is a statement of belief; the second, a statement of moral obligation, which follows such a truth; the third expresses a hope for the triumph of that truth. The theme of the introit may well be related to the subject of the day. The introit is usually modified and simplified. In the Episcopal service Presentation is effected by the use of scriptural passages such as "I was glad when they said unto me, let us go into the house of the Lord," and other like expressions, the aim of which is to help induce the thought of God's presence. In addition there are selections added which suitably express the thought for a

[1]See Vogt, *Art and Religion,* Chapter XVII.

special day, such, for example, as Easter. Again in some churches Presentation is effected by means of an invocation, or by the use of a hymn and invocation. Sometimes by a choral selection with such appropriate words as "God is in his holy temple." One of the best means, and one that is possible in all manner of churches, is by making the opening hymn, whether a processional or not, essentially an introit. A processional hymn itself has this to add to the service, that by the movement of the choir and minister, we symbolize the entrance into the presence of God. All of these means are in use in different churches and, when rightly understood, they add much. Where a hymn is used as a Presentation, it should be objective in character, and worthy to carry the high thought to which it is applied. In not a few services of worship you may notice that there is, after the voluntary, a hymn, objective in character, which is a true expression of Presentation. This is followed by a "call to worship." Such a service is before me as I write. The hymn is "Holy, Holy, Holy." Then follows "the call to worship." Such a procedure is we think not to be defended successfully. Having already entered into the presence of God with

reverent hearts, and worshiped, we turn back to the mood which should have been attained *before Presentation had become a conscious experience.*

2. *Confession* is the next stage in a soul's worship. No transition from one phase to another is more natural, nor may be made with less objective expression. To pass from the face of God to one's own self, in a sense of unworthiness, and thence on to confession, is so natural as to need little assistance. Shall this transition be aided by any outward act? One says: "No: silence is better." Perhaps. But, on the principle of the objective as well as subjective in worship, and thinking of the average person, some indication of this transition may well be made. In any event, an instant at least should be given in which to make the passage from one phase to another. Frequently in a service it will be discovered suddenly that a minister is well advanced in prayer, having entered into it from instruction or some other mood, without warning, leaving the congregation "in the air" as it were, and, however reverent, crestfallen, that it has not kept pace with the change. As illustrative of transitions, one may use, "Let us confess our sins," or "Let us pray," or

Minister: O come let us worship and bow down.

People: Let us kneel before the Lord our maker.

Minister: Let us pray.

One may prefer the organ to give this expression, or a brief choral strain, or the uplifted hand, or quiet, with bowed head. Whatever will induce the moment, and mood is in point. But it should be a conscious entrance into prayer. However, that which the soul needs at this juncture is something which responds to his heart when it is in a penitential mood. What means shall be used? Doubtless some form of confessional prayer, extemporaneous or liturgical.

Even if one follows the order widely observed in the Congregational churches, where an invocation is one of the first items in the service, it may breathe largely a penitential spirit. In the Episcopal Church there is a well-known prayer of confession. There is a growing custom now in nonliturgical churches to use a brief confession. Sometimes this is taken from the Scriptures, than which nothing could be more searching, as for example, a part of the fifty-first Psalm, beginning, "Have mercy upon us, O God, according to

thy loving-kindness." Further, more and more ritual prayers of confession are being used. This is to be commended. Not infrequently they are taken from some ritual where they have been used as collects. If employed for confession, however, they should be called confessions, and so impressed upon the congregation. Such a prayer as the following is appropriate: "Almighty God, our heavenly Father, who of thy great mercy hast promised forgiveness of sins to all them that with hearty repentence and true faith turn unto thee, have mercy upon us: pardon and deliver us from all our sins; confirm and strengthen us in all goodness; and bring us to everlasting life, through Jesus Christ our Lord. Amen." The use of scriptural or ritual prayer for confession may be of some advantage, since thus not all the prayers in a service are mediated through the person of the minister. Moreover, this plan leaves him free to bring, if not a deeper consecration, at least a more concentrated mind upon one or two prayers, instead of three or four, or even five, as is sometimes the case. So many prayers he cannot offer with profit to himself or to the people.

3. *Exaltation.* The next step in worship is

Exaltation. The transition from confession to exaltation is naturally longer in the point of actual experience. To rise from the depths of confession to a state of fervent praise is a long leap of the soul. It can be done only when there is a consciousness of pardon. To effect this, the Episcopal Church introduces an absolution pronounced by the minister, conferring pardon in the name of God. Where this form seems to be an assumption of authority which in extreme Protestants would be called priestly, other and less objectionable means may be used. A very excellent plan in the Presbyterian service is a prayer for assurance of pardon, offered by the minister in behalf of the people. Or the minister may make a declaration which is highly encouraging to the worshipers such as is to be found in the language of Scripture. "Minister—If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." John Wesley, in his *Sunday Service Book,* modeled so largely after the Anglican service, followed the less priestly manner, preserving the substance of that pronouncement, but leaving it shorn of priestly emphasis. Mr. Wesley's service reads:

"Then the minister shall say: O Lord, we

beseech thee absolve thy people from their offenses; that through thy bountiful goodness we may be delivered from the bonds of those sins which by our frailty we have committed. Grant this O heavenly Father for Jesus' sake, our blessed Lord and Saviour. Amen." To introduce the Lord's Prayer following the confessional prayer is not in the least objectionable, and when so used it makes the transition naturally and helpfully. Further, if the confessional prayer be a very brief one, the service is aided by the use of the Lord's Prayer at this juncture. This abbreviates the pastoral prayer period, to do which is a distinct advantage. The idea of discovering and following the moods of the soul in the act of worship is well illustrated at the point, when, after pardon, one enters into the gladness of worship as expressed in Exaltation. The means of expressing this mood are many. Chiefly it is by the use of the Psalter. Around it, both before and after, are various forms of musical expression which are appropriate and rich. Often a canticle introduces the psalm. Much more briefly, yet effectively, one may use the *Gloria Tibi*[1]; or if desirable, the *Gloria*

[1] *Gloria Tibi*—"Glory be to Thee O Lord." Music for which is to be found readily.

Patri, and then use the Doxology after the Psalter. This is not perhaps the very best place for the Doxology, which is more appropriate at the offertory or at the close, but it is better than to have it precede the Psalter. Certainly, where a church service is bare of choral selections, every possible use should be made of such effective means of grace as the *Gloria Tibi,* the *Gloria Patri,* the Doxology, and other expressions of praise. It is impossible to make too much of this thought of Exaltation. In the Episcopal Church, it is emphasized by singing the Psalter through every month, and by other choral selections. The period of Exaltation may well come to its climax in an anthem whose chief note is praise. Of this the *Te Deum* in some musical setting is a classic illustration. But where the church music is lacking so as to make it impossible to use this or that anthem, a hymn may be employed which will meet the need. For this, one might choose such a song of pure praise as:

"Angel voices, ever singing
Round thy throne of light,
Angel harps forever ringing,
Rest not day nor night"

4. *Illumination.* The fourth movement in

a service is Illumination. It is peculiarly characteristic of Christian worship, which properly includes the use of the reason, and is only fittingly observed as the mind is included in the worship of God. While you cannot say that a service of worship at one juncture has Exaltation only, at another Illumination only, it is quite apparent that a movement will be dominated by one aspect or another. In Illumination, the worshiper should be in a teachable state of mind, into which one may not be led with a rush. One function of that part of the service which leads up to the sermon is to create an atmosphere for open-mindedness and clear thinking, such as is not possible where there is only a number of detached items. This demands a unified service, having movement and objective. Often is it that the sermon is doubly effective because of its setting in a service of devout worship, in which is the background of a building whose very architecture calls forth the devout spirit. This spiritual setting is admirably expressed by Cornelius to Peter, for whom he had sent to come to Cæsarea. Peter was at Joppa. When he arrived, Cornelius said: "Now therefore are we all here present before God, to hear all things that are commanded

thee of God. And Peter opened his mouth and said" (Acts 10. 33-34). There we have a perfect setting for a congregation which has assembled for instruction in a service of worship, a congregation eager to hear the truth, a messenger who has been newly kindled with a great and hitherto unappreciated truth. It is an hour in which all things are ready for the work of illumination. How nobly the purpose of the hour was carried out the chapter shows.

The materials which contribute distinctively to Illumination are four. They are the Holy Scriptures, the Creed, the Prayer, and the Sermon. These phases carry secondarily other features besides Illumination. They may carry inspiration and frequently worship. Both the scripture and sermon as means of grace are especially cherished as expressing the genius of Protestant worship. Perhaps we may say that they are characteristic of this branch of the Christian Church. They are priceless legacies. They satisfy, to a large degree, the needs of a congregation which accepts the Protestant conception of the Christian faith. The people sit, so that their bodies are at ease, an attitude which is not unwelcome after the various movements

preceding. In this restful position the soul is in the best condition possible for the message.

For whatever reason, the Bible seems not to have the emphasis to-day which is to be expected in a Protestant service. Not infrequently reading from it is dispensed with at the second service, and even at the morning service the Scripture is often read in a perfunctory manner, while the passages chosen are too brief for great profit. However it may be done, it is imperative that the Scripture lessons in any church should be chosen with care, plentiful in quantity, varied in character, including magnificent passages from the Old as well as the New Testament, which under right conditions will challenge the attention and thrill the heart. In the service where musical talent is lacking in view of the uninspiring music, which often takes too much time, it would be better to reduce the quantity of music and read more largely from the great passages in the Bible. The Scriptures should be not only generous in quantity but should reveal great care in selection. Usually one passage in addition to the Psalter is used. It were better to have two, and preferably three—the Psalter, and one

other from the Old Testament, and one from the New. The range of subjects as well as the number of Bible books used during a year should be large. The whole might be so selected as to enable the people who thus worship regularly to hear read in the course of a year what amounts to a presentation of the total Bible message. In order to accomplish this some system will be requisite. Few Protestant churches have made provision officially for such a systematic reading. In the meantime the minister who has it in his heart to do so should work out a plan. If he desires, he can use such a lectionary as that prepared by Professor Robert W. Rogers, of Drew Theological Seminary. Even this need not be servilely followed, although this may be done; or its suggestiveness may prove of great assistance to the minister. Is it too much to expect that one who has faithfully attended service shall there have felt the power of such great selections as the following, which are set down here as illustrative of the variety and breadth of Old Testament passages?—

The creation chapter.

Lot's choice.

Moses' commission. Also his burial.

Jacob at Bethel. Also at Peniel.

Joseph makes himself known.
The anointing of David.
The death of Absalom.
The still small voice.
Job protests his integrity. Chapter 31.
God summons Israel for judgment. Isaiah 1.
The greatness of God. Isaiah 40.

These and other passages which express both warning and encouragement may become a part of the spiritual food of a people, if they are earnestly read before the congregation.

The regular use of other than standard versions of the Bible in worship is unwise. We urge that one of the standard translations be used generally. The less authoritative, such as the Modern Speech, Goodspeed's translation, or Moffatt's, have their own place and value. But it is not wise, except for special purposes, that they should be used in the midst of a church service. For our public and social ministration it were better to use one accepted translation, in which the minds of the people shall be uniformly led to follow. But the point we make is that the study and reinterpretation of the Bible, if it is to be fruitful and in the truest sense justifiable, should result in a larger use of and a keener interest in the public reading of the Holy

Scriptures. We emphasize the Scriptures because they hold so much for us. Here the great basic truths of our religion are builded, and our Christianity is an interpretation of religious faith, so much different from the Roman Catholic, partly because of the Scriptures as we receive them. The Scriptures, then, have no accidental or superficial place with us, but they are a chief means of grace. They save us from indefiniteness, from emptiness, from vain repetitions. They set the mind to thinking.

Under Illumination, we have a second means which may be used, that *of the creed.* Frequently this is omitted: but it has a time-honored place which should not be lightly disregarded. We mean to say that the soul has need for it or for its equivalent. If a creed no longer expresses the deepest convictions of a people, then it were best to omit it; but if it takes a deep hold, then it becomes an effective means of grace. It is far more than a statement. In its best use it is almost a song. Mere speech, then, seems to be inadequate; and it bursts forth not only as a thing to be said, but really to be shouted. For it is, ideally, the consecrated utterance of the deepest religious convictions; so that that

service is lacking which does not contain some such singing utterance, although we do not mean that it should be sung, but uttered as a deep conviction. Dead as many creeds are to a congregation, they were once burning words spoken from the heart as well as the lips. Professor A. V. G. Allen, in his *Christian Institutions,* has this sentence: "While they [the creeds] are primarily the statements of simple personal faith, or of historical facts in the life of Christ, whose recitation in worship serves a religious end, they may also be the *war songs of great victories in which the fate of civilization was at issue.*" One may not regret that a creed ceases to be employed when it no longer expresses the mind of a congregation, but one must regret deeply when there is lacking a statement of vital belief which comes from the hearts of the people. The soul needs the privilege of such an expression. It is the echo of the Scripture. It is the response of man's soul to the voice of God, as just mediated through the Scriptures. Because it is more than illumination, because it is the mind quickened and active, expressing itself in a singing mood, the creed should be recited by a congregation standing and with heads erect.

Since, then, the creed or its equivalent supplies the need of the soul, it should be included in a service. Where an historic creed is not to be employed, there should be substituted for that another statement or statements which really express the religious convictions of the worshipers. As illustrative of that, we quote a confession of faith prepared by Principal H. D. Major, of Ripon College, Oxford, and couched in the language of the Gospel of St. John.

We believe that God is Spirit, and they that worship him must worship him in spirit and in truth.

We believe that God is Light, and if we walk in the light, as he is in the light, we have fellowship one with another.

We believe that God is Love, and every one that loveth is born of God and knoweth him.

We believe that Jesus is the Son of God and that God hath given us eternal life, and this life is in his Son.

We believe that we are the children of God, and that he hath given us of his Spirit.

We believe that if we confess our sins, he is faithful and just to forgive us our sins.

We believe the world passeth away, and the lust thereof; but that he that doeth the will of God abideth forever. Amen.

Before we pass to the sermon, which is the third specification as to Illumination in our

service, we interrupt or digress to say a word concerning the pastoral, or as it is sometimes called, "the long prayer." Probably this means of grace may well be placed under *Illumination*. However, it is such a combination of all the movements of a service that it is not clear just where it should be placed. In the process of the service, let it follow the creed, if there be one; or if there be not one, then let it follow the Scripture reading. The transition is natural and so can be easily made. No formal summons to prayer is necessary here. Perhaps by the moments of silence, or by lifting the hand, or in some such manner, the entrance into prayer can be indicated. The important thing is that the worshipers shall have an instant for realizing by a clear and inward sense that the transition to prayer is being made.

Not seldom will it be found that the service attains its divinest moment as the prayer is offered. The requirements, therefore, are most exacting, for the people as well as for the minister. For there is need both of quiet and of the mood of prayer. Silent prayer before the minister's voice is heard is helpful, while at times the silent prayer may take the place of the audible prayer. The service will

have failed to no small degree, if at this time the spirit of worship has not sensibly deepened, so that the hearts of the worshipers lie open to the searchings of the Spirit. This will greatly aid the minister in prayer, because an atmosphere has been created.

Much might be said as to the content of the prayer. For the leader in worship, it is his most exacting task and his most glorious one. Therefore will it require his utmost endeavor. Even a man of fine intellect and rare spirit may have a feeling that he is not gifted in the exercise of this office. Evermore it is to him a real cross. He knows that he does it ill; and that the people are conscious that there is wanting a noble and satisfactory expression of their deepest longings. This lack the minister should seek earnestly to overcome, and in the doing of it he may obtain a victory that will be priceless. As a final word on this subject, let the prayer be thoughtful, let it move forward, let it be comprehensive, let it avoid needless repetitions, and let it be kept rigorously within proper limits of time. The people easily become wearied, not only physically but spiritually. Prayer is not long arguments or speeches addressed to Deity. Prayer is insight. It is emotion. It is the

swift sweeping of the Spirit of God over the souls of men.

If concluded with the Lord's Prayer, let the latter not be chanted by a choir, but said by all the congregation, distinctly, heartily, and meaningfully. Thus the people give expression to the uplift by repeating these great thoughts in unison.

In this movement of Illumination, *the sermon is the third means of grace.* If we were to adhere strictly to the order as approved in this chapter, the sermon would follow the prayer immediately, while the offering and closing hymn which are consecrative in character, complete the entire round of worship. As a fact, however, the movement of Illumination is broken, and the offering, an act of consecration, comes in between. To be consistent with our principles, then, we shall consider the sermon at this time, although in our conduct of worship there will be usually a break in the movement of Illumination.

As a matter of fact, the sermon needs least emphasis in the presence of Protestants, not because it is unimportant, but because among us it has come to have attained its place—perhaps more than its place. It is the dominating element, so much so that it has changed

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the emphasis of the service in many instances from a worship to a preaching service. It has unduly minimized other features, has transformed the architecture, making our churches to be auditoriums instead of sanctuaries. Hurtful as all this has been, there should be no disparagement of the sermon in worship. It should be given its rightful place; but it should not be so prominent as to override other vital features. It is a message from the heart of one who is endeavoring to speak in the mind and spirit of Jesus Christ. It is God being mediated through a personality, a prophet. As such it is instruction, correction, and inspiration—all in due proportion, and not seldom it is devout worship also, which, in the atmosphere of a service, is more than instruction and more than correction. By the fine fusing of all of these, it may become, no less than the prayers, a great instrument of worship. It is the most human element in the service. It is the most difficult to carry out. It may be most full of faults. But it has been nevertheless a most effective element. It is in its emphasis also a distinctly Protestant contribution, and when not reduced to a sermonette, or when not allowed to lord it over the service, so as

alone to give atmosphere, it has more than justified the high place which it has won. It is difficult to say how the renewed interest in worship will affect the sermon. We have no idea that it will ultimately injure, although it may modify the sermon. There may be given to it other and even better surroundings, so that thereby it will lose its singular and sole emphasis; it may even be chastened somewhat. This new interest in worship may say, "This prophetic element is great: but it is not all." But under no consideration will the sermon be less esteemed. For the prophetic in our service embodies the very genius of Protestant worship, which is a religion mediated through enlightened minds and hearts. Let the sermon, then, not demand for itself sole emphasis, but let it serve co-operatively. It will thus move more emphatically in an atmosphere of worship. By it the worshiper must see things new and old in the very presence of God. In order to achieve this we must see that the minister exercises at least two distinctive functions in public worship. Up to the time of the sermon he has not once been "in his pulpit." He has been the priest. Some would say that he has been officiating "at the altar." If this is an objec-

tionable phrase, let us say that so far he has been leading in worship. This, in plain terms, is his task, save in the movement of Illumination. But in this last rôle he completely changes functions. He becomes a prophet. And one of the evident values of a side pulpit is that by the distinctive act of entrance to and withdrawal from a certain place used only for the sermon we are more conscious of the prophetic character of the Christian ministry.

5. *Consecration.* The last movement in public worship is Consecration. It is what may be called the more practical part of the service. It is in this mood that we give ourselves to the doing of that which by inward resolve we have learned and felt. It is expressed in Isaiah's vision and call in the words which were uttered, "Whom shall I send, and who will go for us?" In the exalted state of mind induced by the lofty vision of the Eternal, with the sense of the world's need and the call of Jehovah for help—in other words, under the spell of the vision of God, the sense of sin and pardon, and the illumination offered—the young prophet bows and offers himself in obedience to this divine call. In this perfect symbolism of Isaiah we follow

the movements and see the practical application to the soul. It has meant much to the prophet himself. Forever his memory will retain every step in the process, but the hour has also given a definite and noble turn to the life. Here is the source of his experience which led to a ministry of a prophetic quality second to none among all inspired Jewish men. Such also is the objective in all services of true Christian worship. It is prayer—and more. It is praise—and more. It is teaching —and more. All of these features are worthy, but there is a final objective—action. Great religious convictions must be translated into life, which means action, and more than action; it means accomplishment. The true worshiper should pass from the service into actual life saying, "Here am I, send me."

This is actually accomplished *in the heart,* in Consecration. The offering is one aspect of Consecration; but the inward response to God's will and work in the world is the final state. Often a service fails at this point, to do which is fatal. It makes the service of worship but a ceremony. It sends no one forth with the sounding cry of "Forward!" Inevitable is it, therefore, that we pause at the close for the service of consecration.

Many may be the means to accomplish this: private prayer or a prayer offered by the minister; or it may be a hymn, a hymn of consecration sung from the heart. It may conclude in silence, in midst of which the soul makes its dedication. But only as a service reaches its finale with Consecration as a goal shall we experience that fine result from a service of public worship for which we have a right to look and long.

Various Orders of Worship

In recent years there has been great interest in building orders of service. Formerly each local church followed usually the established order of its denomination; or, if not exactly, with slight modifications. This is no longer the case. Local churches within denominations vary greatly, as do the denominations themselves. There seems to be a perfect mania for building new orders of worship. This is evidence that the old orders are not satisfying. The new interest in public worship is placing a different value upon the whole service and the manner of conducting it. That the outcome of this will prove beneficial, there can be no doubt. But in the meantime we are at sea. Among many ministers there

has been no study of the historic orders, nor of the natural, the soul-movement in worship. Therefore the strangest and most unedifying services are offered. The call to worship is often given some time after the people have definitely entered into worship; or the creed comes before any Scripture reading or prayer. The Old Testament Scripture, or even the Psalter, has been read after the New Testament. In this whole matter there is neither rime nor reason. Consequently, there is a failure to nourish the soul as it seeks to move on in its natural process of worship. We are not here speaking of details but of the principles of worship. We now present examples of orders of worship which are constructed on such principles as are here set forth. These orders differ. One is very simple, another quite elaborate. But the movement is in principle the same. Beginning with Presentation, the service passes on through Confession and Pardon, to Exaltation, Illumination, and closes with Consecration.

These outlines of services as given are designed to show how any church may, by the exercise of care and study, lead the people in worship. The first outline is one in which no choir or other aids, however beneficial,

are necessary. The second outline offers a service which cannot well be used unless there is the ministry of a choir. The third outline is a further elaboration of the second. These outlines have the added merit of being such as are now in use. They illustrate the basic principles of the inner movement in worship. They are not builded on the whim of a minister or a local church, but are in accordance with the uses in the historic church, and are found in accord with the natural movements of the soul in public and private worship.

I. A Simple Order of Worship (which may be used without a choir)

Movement	Details	Attitude of Congregation
Introductory—Preparation	Organ Prelude	Sitting
1. Vision	Hymn of Presentation, objective	Standing
2. Confession	1. Call to Confession: *Minister:* O come let us worship and bow down. *People:* Let us kneel before the Lord, our Maker. *Minister:* Let us pray.	Standing
	2. Prayer. (Extemporaneous or ritual. All join in ritual confession.)	Uniform attitude in all prayers
	3. Words of assurance by minister. Illustrate—"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."	Remain in prayer attitude.
3. Exaltation	1. *Gloria Patri* said or sung.	Standing
	2. The Psalter.	Standing
	3. The Doxology.	Standing
4. Illumination	1. The Scriptures a. Old Testament b. New Testament.	Sitting
	2. The Creed, or where an historic creed is not used an affirmation of faith in unison.	Standing

Movement	Details	Attitude of Congregation
	3. The Pastoral Prayers. The morning (or evening) prayers.	Uniform attitude in prayer
5. Consecration	1. Offering.	Sitting
	2. Offertory Prayer said or sung as praise.	Standing
	Announcements.	Sitting
	Hymn.	Standing
Illumination	Sermon.	Sitting
Consecration	Hymn.	Standing
	Prayer and Benediction.	Uniform attitude in prayer

II. A More Extended Order of Service

This order is taken from the Bryn Mawr Community Church, Chicago, Service, as of February 20, 1927. The Rev. M. Russell Boynton, minister. Some slight changes have been made in this order in accordance with the principles set forth in this chapter. These are "The Call to Prayer" substituted for "The Call to Worship." The words "Or Confession" added to "The Invocation." The anthem following "The Invocation" is placed after the Psalter in the place of "A Chant." The prayer just before the offering is omitted, while the Doxology alone, after the offering, is the Offertory Prayer. The use of a Processional and Recessional as given in the service involves no real change.

The general plan of this service is right; while the manner in which the order is set up leaves the congregation no uncertainty as to the various postures during the service.

Organ Prelude
A time for meditation and prayer.

The Processional
The Choir enters at the beginning of the second verse. The Congregation then rises and joins in the singing and remains standing for

The Call to Prayer
Minister: Praise waiteth for Thee, O God in Zion;
People: And unto Thee shall the vow be performed.

Minister: O Thou that hearest prayer, unto Thee shall all flesh come;
People: O worship the Lord in the beauty of holiness.
Minister: Enter into His gates with thanksgiving and into His courts with praise;
People: Be thankful unto Him and bless His Name.
Minister: For the Lord is good; His mercy is everlasting.
People: And His truth endureth to all generations.
Minister: The Lord be with you;
People: And with thy spirit.
Minister: Let us pray.

THE INVOCATION OR CONFESSION
Closing with the Lord's Prayer.
People seated and bowing down.

AN ANTHEM

THE PSALTER
The people standing.

AN ANTHEM

THE LESSON

THE PASTORAL PRAYER AND RESPONSE

OFFERTORY

AN ANTHEM
After which the offering is brought forward and the congregation rises for
THE DOXOLOGY as an Offertory Prayer

A HYMN

THE SERMON

PRAYER AND BENEDICTION

THE RECESSIONAL
Congregation standing. Last verse by the Choir alone.

SILENT PRAYER
People seated and bowing down.

THE POSTLUDE

III. THE WESLEY SUNDAY SERVICE

A still more elaborate order of worship, one which follows strictly the principles which we have been considering, is given

below. It is taken from the Calendar of the Trinity Methodist Episcopal Church, Springfield, Massachusetts, as used in May, 1924, the Rev. Fred Winslow Adams, minister. The order follows quite faithfully the form for morning prayer as given by John Wesley in his *Sunday Service Book,* designed for the use of the Methodist Church in America. The order it will be seen is modeled after the form in the *Book of Common Prayer* of the Church of England. Mr. Wesley's love for the Church of England service remained with him to the end. In a note on the following service, as published in the Trinity Church Calendar, the minister says: "In going back to the beginning of Methodism and restoring this liturgy, as it is still used in the British Wesleyan bodies, Trinity Church seeks to make its service more worshipful, devotional, and inspiring."

ORDER FOR MORNING PRAYER
Ten thirty o'clock

PRELUDE

PROCESSIONAL HYMN

THE CALL TO PRAYER. Peace be unto this house; in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

GENERAL CONFESSION (all kneeling): Almighty and most merciful Father, we have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things

which we ought to have done; and we have done those things which we ought not to have done. Spare thou them, O God, who confess their faults. Restore thou them that are penitent; according to thy promises declared unto mankind in Christ Jesus, our Lord. And grant, O most merciful Father, for his sake, that we may hereafter live a godly, righteous, and sober life; to the glory of thy Holy Name. Amen.

PRAYER FOR ABSOLUTION (the Minister): O Lord, we beseech thee, absolve thy people from their offenses, that, through thy bountiful goodness, we may be delivered from the bonds of those sins which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. Amen.

Minister: O Lord, open thou our lips.

Answer: And our mouth shall show forth thy praise.

Minister: O God, make speed to save us.

Answer: O Lord, make haste to help us. Amen.

FIRST LESSON. Psalter. (All standing.)

ANTHEM

SECOND LESSON

GLORIA PATRI. (All standing.)

APOSTLES' CREED. (All standing.)

I believe in God the Father Almighty, Maker of heaven and earth;

And in Jesus Christ, his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead and buried; the third day he rose from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

Minister: The Lord be with you.

Answer: And with thy spirit.

PRAYER

RESPONSE

OFFERTORY. Organ. Choir Hymn.

HYMN

SERMON

Prayer of Saint Chrysostom. All kneeling. Almighty God, who hast given us grace, at this time, with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfill now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and the world to come life everlasting. Amen.

Benediction

Recessional Hymn

Postlude. Organ.

CHAPTER V

MUSIC IN THE SANCTUARY

Some excellent books have been published on sacred music. Men highly trained in the art have thus made contributions to the subject which earn the everlasting gratitude of the church universal. In this chapter we offer nothing original, nothing novel, but something with practical bearing upon the use of music in a service of worship.

Would it not, then, be worth while to ask why we have music in public worship, what its character should be, what are its forms and their uses, and what should be the attitude of pastor, choir director, choir and organist toward the service? Such considerations, we believe, will help to make strong many weak places in public worship, and to make smooth many rough places; even some mountains of difficulty might be leveled and some valley-gaps of want might be filled.

Why Have Music in Public Worship?

This is the first question to face, and upon the answer will depend much of good or ill,

much of helpfulness or harm in the lives of regular attendants upon our Sunday services. At once someone is ready to reply: "We should have music because everybody likes it. The element of entertainment is essential to church attendance. Therefore——." Well, if that is the reason, let us close our doors. We cannot compete with the concert hall.

Another suggests: "We need something on the program to fill in between the different parts of the service. Just prayer, Scripture reading, offering, announcements, sermon, would make a formidable program to carry out in face of the human demand for variety. In a Sunday-school program Gertrude speaks a piece and then Dorothy sings a solo. Frank offers an oration and the Primary Department sings a song. Fancy a Children's Day program with nothing but spoken pieces! Variety is necessary in any program that is planned to sustain attention, in a church service no less than in a Sunday-school entertainment." Of course this brother has made a point, and a good one. Nor may his idea be ignored if we expect folks to come to church more than once. But does that answer satisfy the question?

A third voice insists: "The church across the way has excellent music—a paid quartet and everything. We must do likewise in order to hold our folks. Competition is the life of trade." True enough. It certainly is a fact that churches grouped near each other have been known to run up their music budgets to figures outstripping contributions to benevolences, but without thereby producing any additional evidence of the life of the Spirit in human relationship or in community welfare.

If any or all of the above reasons constitute the true answer to our question, may the Lord have mercy upon us and forgive our worldly-mindedness and our irreverence! If the music is to be regarded as a "mere adjunct to the service, a bait to attract people who will not respond to really spiritual motives, a concession to the æsthetic or to the sensuous nature of man, or even as a necessary evil," then it has no place at all in public worship.

Repudiating such views, we reach the true Christian valuation of music as a help to worship comparable to prayer and Scripture. This point of view should control the entire musical program. What good influences it may

exert in addition is just that much gain in the value of the service.

"Music," writes Carlyle, "is a kind of inarticulate, unfathomable speech which leads us to the edge of the infinite and impels us for a moment to gaze into it." J. H. Snowden calls it one of the art paths to God. Therefore it is a soul-enlarging, elevating, refining force; and used by a congregation of worshipers it becomes a socially uniting power making for the common feelings of reverence, contrition, praise, aspiration, and devotion to the highest values of life. This holds good alike in congregational, "special," vocal, and instrumental music.

The function of such music is twofold—that of expression and that of impression. The former is the more important because expression is necessary to the very life of religious experience. That which is not expressed dies. Besides, people find it quite impossible to tell in any satisfactory way of their mystical life. What they strive in vain to say, congregational and choral singing says for them, voicing even the thoughts that do lie too deep for tears! Music in this respect is the best of servants. As Sidney Lanier aptly remarks, "Music is love in search of a

word." We may add that it also finds the word for the worshiping spirit.

Not only does it find a word for the worshiping spirit but it speaks the word to him. This is its function of impression. We have placed it in importance second to the function of expression, not only because the latter is necessary to the life of experience but also because the music of expression makes upon a worshiper the deepest impression, by reason of its power of suggestion. The secondary function operates directly upon the emotions of the soul, creating the worship mood, stirring the inactive conscience, stimulating the laggard will, and graciously administering the comforts of our holy religion.

The music of the church is, therefore, intended to accomplish a religious end and no other. No matter how artistic in character and exquisite of taste, if it develops no mood of worship nor gives expression thereto, it must be branded as a dismal failure.

What we have been saying was well illustrated one Easter morning when we heard a choir of fifteen voices sing anthems appropriate to the occasion. By great choruses have we often been thrilled, but never more so than by that company of the noble fifteen.

Never had we seen such enthusiasm in singing; never had we been so interested, aroused and held in bondage throughout the singing of a choir. Our religious emotions were not only stirred but fully expressed. It was perfect music for a service of praise, a complete success. Presumably not every choir can attain to similar perfection of vocal sound and choral artistry, but any choir and any congregation can mean what it sings just as truly as the fifteen obviously meant what they sang, which measured the larger part of their success.

What Should be the Character of the Music?

The true purpose of music in public worship we trust has been made sufficiently clear so that the right character of the same may now be considered.

Musical standards in our country should be rising. Indeed, we think they are, our reasons being the rapid development and widespread use of phonograph and radio, the increasing popularity of symphony orchestras and choral societies. While phonograph and radio do not lend themselves wholly to this noble end, they do furnish a vast amount of

the best compositions. This would not be true except in response to a real demand. Records of this sort are sold in great quantities, and direct music of this sort is available out of the air for the multitudes who desire it.

As to the radio, even if folks prefer the less worthy product, it is so easy to get the better grade that much of it is heard that is not sought, and comparisons as well as contrasts are made. A growing number of people are listening in to the best there is, are developing a taste for it with a consequent lifting of the popular standard. These observations are based upon information from sending stations, and the sort of music that draws requests for repetition. Hardly was the ink of the above words dry when we read the following paragraph in the *Century Magazine* of October, 1926, written by H. V. Kaltenborn: "In music radio is already effecting a great improvement in public taste. The incessant repetition of popular tunes over the air has made the public tire of them much more quickly than in the past. The length of time in which a popular song remains popular has been cut in half. . . . Programs of classical music have given emotional pleasure and

cultural stimulus to millions who only knew jazz before the advent of the radio."[1]

Think you not that the church is being touched by this influence? Sacred music, instrumental and vocal, in solo, duet, quartet, in chorus and in congregational singing, may now be heard any night in the week as well as all day on Sundays. Much of this is worthy. What opportunity for unprivileged churches, choir members and leaders, organists and pianists to hear the better things in sacred music and to make comparison with their own product! Such experience must be stimulating, suggestive, and inspirational to higher standards in the music of worship.

Will the rising standard affect the choice of hymns? It should do so. We trust that it may. The day of "Brighten the Corner Where You Are" (which a facetious song leader, in announcing it, called "The Sapolio Song"), "No Taxes to Pay in Glory!" and similar doggerel wedded to ragtime and waltz tunes, should be things of the past by now. How could we expect to keep our young folks off the dancing floor while constantly furnishing them the dancing impulse in the use of so-called gospel songs of unworthy character?

[1]Reprinted by permission of the publishers.

Not all gospel song tunes are of this variety, but many are as good to dance by as are the "The Merry Widow" waltz and "Yes, Sir, That's My Baby."

In support of the use of gospel songs (many of which are most excellent and should be used) the ordinary champion cries: "Oh, but our people do not care to sing the standard hymns. It would kill the Sunday school and Epworth League if we insisted upon their doing so." Is that a true statement? Who has made an intelligent but unsuccessful test of it? We admit that such a killing is quite feasible if as little wisdom is exercised in the choice of hymns as one often sees displayed. A hymn is not suitable for juniors merely because it is in the standard hymn book any more than every passage of Scripture is appropriate for them because it is read from the Bible. However, what Scripture is proper for them is of the highest order of literature, and we are never content to give them anything less worthy. Why are we not equally keen to furnish songs and hymns which belong to the highest order of poetry and music?

The public schools exercise this care. Do the children dislike to sing the school songs? Ask them; or better, listen to them sing. But

in our Sunday schools—trash! How can we justify it? It appears perfectly clear that if trash is to be eliminated from the music of adult worship, a taste for the standard hymns must be cultivated in the worship of childhood. By this statement we do not mean to imply that all efforts toward standard lifting among adults are futile. They are not. Such work is being done in many quarters. More power to those who are rendering this needed service! When we wrote, "In our Sunday schools—trash!" we did not mean to charge that all gospel songs may be so described. That would be far from the truth. But it is within the truth to say that song-trash is sung in most Sunday schools. We deeply appreciate the efforts of the educational boards of various denominations to raise the standard. They are most encouraging and increasingly effective; but additional help is needed from every possible source, along with active co-operation with the leaders of religious education.

As to the character of the special selections from the choir loft we plead for the same standards that we hold for the hymn tunes. In so doing the heavy, difficult productions are not necessarily called for. Let those sing

them who can. The simplest and the most understandable are always the best for worship; and it is not at all necessary to seek for them in the waste basket of musical taste. They may be found where all the noblest products are found. An Epworth League Institute choir sang, "Come Unto Me," from the "Messiah"; sang it out of a gospel song book. Nothing could be simpler. They sang it with deep feeling, with compelling artistry. It was most effective. What congregation needs to hear anything more elaborate? What choir cannot sing such a composition as well as they can sing anything else? If that be true, what justification is there for singing, as at least a certain choir did sing, "With Your Hand Upon the Throttle and Your Eye Upon the Track"? For solo and choir work there is safety, as a rule, in using music with scriptural words. Nonscriptural, pious words and descriptive sketches tend to attract to themselves the lower levels of composition. By the same token scriptural phrase attracts the worthiest musical themes.

Passing now from the study of the right character of music for worship, we are ready to consider, in a very practical way, the varied manner of its expression.

Forms of Musical Expression in Worship—Vocal Music

First, let the vocal forms engage our attention. Chief among these is *Congregational Singing.* In this the people are lifted to a significant and helpful position of united action and feeling. Hence hymn tunes should be selected according to a congregation's ability to sing. They should be induced to sing heartily; with the spirit and with the understanding also. No other liturgical feature in our judgment is so psychologically important and so powerfully unifying to a congregation as the singing of the people en masse. Dean Lutkin declares that "Congregational singing is the thermometer of the spiritual life of the church." Fortunate, indeed, is the pastor whose congregation sings well. All can be taught to do so, and to this end we know of no instruction so helpful as that contained in *Church Music and Worship,* by Earl Enyeart Harper. Follow that teaching and it will never be said of your congregation, as was reported of one in the State of Kansas, when a newspaper note read: "Mrs. Jewell sang a solo without the aid of the organ, which went to the bad early in the services, and the sing-

ing by the congregation was also without music."

For the best mass singing a chorus choir is necessary. A. S. Hoyt wisely writes: "A quartet may not be the invention of the evil one, as Mr. Moody once impulsively said, but it is not the best leader of the worship of praise. The volume of sound is not sufficient for inspiring leadership, and the taste of the individual singers is too apt to triumph over the need of the people."[1] Experience confirms the truth of this statement.

A choir, in order to be effective, should rehearse the hymns to be sung. By this we do not mean "giving them the once over." The director should study them with the purpose of securing the best results from the choir. The hymns are to be sung with as much intelligence, rhythm, and expression as mass singing permits.

We believe that both choir and congregation would do better work with hymns were a wider range of selection employed by the minister. As a rule he spends too little time, effort, and care in planning this important

[1]From *Public Worship for Non-Liturgical Churches.* Reprinted by permission of George H. Doran Company, publishers.

part of his work, overlooking the need and the advantage of occasionally using the less familiar hymns and tunes. A hurried choice just before starting the service is responsible for much of this fault. It is a serious matter to choose the hymns for a worshiping people to sing. Not just anything, and especially not just anything familiar, will suffice. The text for the sermon may be no more important. The layman who exclaimed: "Thank God, we have a preacher now who selects his hymns before he comes to the service," said a word big with implied criticism of many pastors.

As to the range of hymns, according to Dr. Harper, investigation shows that the average church uses only twenty-five different selections. Think of that, when there are three hundred and twelve Sunday occasions for singing them! Surely, any church group is familiar with a much larger number. Threadbare hymns are a bore to many people, adding nothing to their spiritual profit on the Lord's Day nor to their enjoyment of a service. A wise selection in content and in tune will often take the dullness out of a service of worship, and the "dimness of the soul away." Even if the range of familiarity is

narrow, to sing a new tune a few times is to get acquainted with it; and then it takes its place among "the familiar ones that folks love to sing."

This is as good a place as any to suggest that the first hymn of a service should be objective in character rather than subjective. This makes the strongest possible beginning for the development of the worship-mood. By its content, as by the manner of its execution, it should set the tone of the entire service.

Ministers are responsible for the selection of the hymns; and for the convenience of those who desire to enlarge the repertoire of their congregations we submit the following list of great, singable hymns, which are not often used in the average church. Not all good tunes are suitable for congregational singing because they lack the rhythm and movement that make them "go."

The list is presented in three divisions, which may add something to its value.

Opening Hymns

(All these are suitable in tempo for processionals except those marked *.)

	Tune	*Author*
The God of Abraham praise	Leoni	Olivers
*How great the wisdom, power and grace	Marlow	Beddome
*Come, O my soul, in sacred lays	Park Street	Blacklock
O, thou God of my salvation	Regent Square	Olivers
Look, ye saints, the sight is glorious	Regent Square	Kelly
*Angel voices ever singing	Angel Voices	Pott
For the beauty of the earth	Dix	Pierpont
When morning gilds the skies	Laudes Domini	From the German
*Once more we come before our God	St. Agnes	Hart
Lord, we come before thee now	Pleyel's Hymn	Hammond
With joy we hail the sacred day	Mt. Calvary	Auber
Salvation! O the joyful sound	Mt. Calvary	Watts
Ancient of days, who sitteth throned	Ancient of Days	Doane
*Father, how wide thy glory shines	Beatitudo	Watts
*The spacious firmament on high	Creation	Addison
Mighty God, while angels bless thee	Carlton	Robinson
Hallelujah! sing to Jesus	Carlton	Dix
God is love, his mercy brightens	Ascham	Bowring
Hark, the glad sound! The Saviour comes	Nativity	Doddridge
How beauteous were the marks divine	Canonbury	Coxe
Friend of sinners, Lord of glory	Weston	Hall
O God, our help in ages past	St. Anne or Mear	Croft
*Creator, Spirit by whose aid	St. Catherine	Dryden
Hark, ten thousand harps and voices	Harwell	Kelly

	Tune	*Author*
Rejoice, Ye pure in heart	Marion	Plumptre
Saviour, when in dust to thee	Spanish Hymn	Grant
Holy Father, cheer our way	Vesperi Lux	Robinson
Now God be with us	Nightfall	Herbert
The shadows of the evening	St. Leonard	Procter
God, the All-terrible!	Russian Hymn	Chorley
God of our fathers	National Hymn	Roberts
Welcome, happy morning	Baptiste	Calkin
Fairest Lord Jesus	Crusader's Hymn	From the German

General Hymns

A mighty fortress is our God	Ein' Feste Burg	Luther
Fairest Lord Jesus	Crusader's Hymn	From the German
What grace, O Lord, and beauty shone	Denny	Denny
O sacred Head, now wounded	Munich	Gerhardt
The King of love my Shepherd is	Dominus Regit Me	Baker
O Love divine, what hast thou done!	Selena	Wesley
When Time seems slow and death is near	Selena	Bethune
Christ the Lord is risen to-day	Easter Hymn	Wesley
Lift your glad voices in triumph on high	Epiphany	Ware
Spirit of God! descend upon my heart	Emilie	Croly
O where are kings and empires now	St. Anne	Coxe
According to thy gracious word	St. John's Westminster	Montgomery
Here, O my Lord, I see thee face to face	Penitentia	Bonar
Till He come	Nassau	Bickersteth
My soul before thee prostrate lies	Elven	Richter

	Tune	*Author*
O Jesus, thou art standing	St. Hilda	How
I was a wandering sheep	Pastor Bonus	Bonar
Nearer, my God, to thee	St. Edmund	Adams
God of my life, through all my days	Welton	Doddridge
My Saviour, on the word of truth	Spohr	Waring
Out of the depths to thee I cry	Naomi	Waring
For all the saints, who from their labors	Sarum	How
In the hour of trial	Penitence	Montgomery
No, not despairingly come I to thee	Kedron	Bonar
Jesus, Lover of my soul	Hollingside	Wesley
Lord of earth, thy forming hand	Maidstone	Grant
I bow my forehead in the dust	St. Leonard	Whittier
O Holy Saviour, Friend unseen	Flemming	Elliott
I worship thee, most gracious God	Holy Trinity	Faber
Lord, for to-morrow and its needs	Vincent	Wilberforce
O thou, in whose presence	Meditation	Swain
Jesus, the very thought of thee	Sawley-Holy Cross	Clairvaux
Dear Lord and Father of mankind	Elton	Whittier
How sweet, how heavenly is the sight	Mt. Calvary	Wesley
Salvation! O the joyful sound	Mt. Calvary	Watts
Try us, O God, and search the ground	Beatitudo	Wesley
The Homeland! O the Homeland	Homeland	Haweis
Hail to the Lord's anointed	Ellacombe	Montgomery
Almighty Lord, with one accord	Patten	Stryker
Sanctus No. 2 (For the communion.) The Methodist Hymnal, page 523		Carl F. Price.

Closing Hymns

(All these are suitable in tempo for recessionals except those marked *.)

Saviour, again to thy dear name	Ellers	Ellerton
May the grace of Christ our Saviour	Sardis	Newton
Gently, Lord, O gently lead us	Sardis	Hastings
Now God be with us	Nightfall	Herbert
Spirit of God, descend upon my heart	Emilie	Croly
Lord of the living harvest	Blairgowrie	Monsell
*Just as I am	Dunstan	Elliott
*Into thy gracious hands I fall	Calm	Dessler
Take my life and let it be	Consecration	Havergal
O Jesus, I have promised	Angel's Story	Bode
My God, accept my heart this day	St. Marguerite	Bridges
Let him to whom we know belong	Mt. Calvary	Wesley
Soldiers of Christ, arise	Diademata	Wesley
Hark, the voice of Jesus calling	Lux Eoi	March
Awake, our souls! Away, our fears	Doane	Watts
*Take up thy cross	Germany	Everest
Ye servants of the Lord	Laban	Doddridge
Lead us, O Father	Burleigh	Burleigh
Still will we trust	Diadema	Burleigh
When on my day of life the night is falling	Diadema	Whittier
I lay my sins on Jesus	St. Hilda	Rodigast
Through the night of doubt and sorrow	Lux Eoi	Ingemann
Hark, hark, my soul!	Angel's Song	Faber
Fling out the banner!	Doane	Doane
Hark, the song of Jubilee	St. George's, Windsor	Montgomery
*Jesus, meek and gentle	Moore	Prynne
Ten thousand times ten thousand	Alford	Alford
*Brightly gleams our banner	St. Theresa	Potter
Courage, brother! do not stumble	Barony	Macleod

In these lists some tunes appear more than once because they are wedded to different hymns that are especially worth while. Some hymns are very familiar, such as "Nearer, My God, to Thee," but the tunes indicated are not those to which they are usually sung, but fresher, and more suitable for congregational singing.

Anthems. The chief choral production is the anthem, upon which the director expends his main thought and energy. Its perfection is his great objective. Too often, therefore, the execution of this purpose overshadows other musical features of equal if not of more importance for worship. The elaborate anthem has its place, although its importance is usually overestimated. So often it fails to fit in, seems to stand forth as an independent feature of the service, and does not impress one with its power as a vehicle of worship. Yet a great anthem, well sung, is a wonderful asset to any service.

One such number is ordinarily enough if a solo, quartet or duet is employed elsewhere. The writer knows of at least two Chicago churches having every possible facility for the highest grade music which seldom use more than one anthem. Now and then it is omitted

entirely, a solo or additional responses being substituted. All the music is held strictly subordinate to the worship idea. One never is led to believe that any part of it is put on for display. Hence the worship mood is powerfully stimulated.

Responses. The choral response may be of great value in a service of worship. Well selected and sung softly, with expressive shading, it produces an emotional effect that adds not a little to the depth of the worship mood. A criticism of responses that one often hears is that they are sung either too loudly or so softly that the congregation cannot distinctly hear what is being sung. Another fault is that too little attention is paid to shading—to crescendo and diminuendo. The choir director should be required to pay as much attention to responses as to the larger but not more important musical elements. We have felt it worth while to attend a certain church occasionally just to hear the quartet sing a particular Brahms "Amen" after the pastoral prayer; yet, that "Amen" is only three measures long. Beautiful in itself it is superbly sung by voices peculiarly adapted for sacred music. This we mention only to illustrate the effect that a well-selected response, prop-

erly sung, can have upon a listener. "Amen" responses may be employed at various points in a service. An adequate collection of them is entitled *Eighty Amens, by Various Composers,* arranged by Clarence Dickinson. It does not include Stainer's famous Sevenfold and Fourfold Amens, but these are easy to find. Other responses, suitable for use before or after a prayer, before or after the offering, or after the benediction are to be had at music houses; but two collections that have very special merit are *Six Short Responses. No. 4437,* by Edward Broome, G. Schirmer, publisher; and *Nine Responses,* by Francis S. Moore, Forster Music Publisher. Pastors may desire to suggest these to their directors. They will be glad to get them if not already in their repertoire.

The same "Amens" and larger responses should not be repeated every Sunday, lest they lose their effectiveness. Nor does it seem advisable to use a different response every Sunday, lest its effectiveness be marred by its unfamiliarity. Each should be employed often enough for the congregation to grow familiar with and to appreciate it.

Much is added to a service in the way of effectiveness if the words of all responses,

anthems, and solos are printed in the order of worship. Most people need something besides the concord of sweet sounds to stimulate and to express their worship.

The Chants. Comment upon this musical form we are confining mainly to a quotation of the words of George C. Gow, Mus. Dr.: "When we examine the 'ancient traditional Gregorian chant' we see, first of all, that it is at its best a highly flexible musical declamation. It differs from the later product of the drama, 'recitativo secco,' in that it is independent of instrumental support (although modern habit has given to much of it a harmonization that belongs mainly to the vocal polyphonic period, from six hundred to a thousand years younger than the original melody), that it conforms to regular rules of inflection based upon the nature of speech, in sentence making, and that it allows in the moments of exaltation a free play of melodic outline, admirably calculated to give vent to intensity of religious feeling. It, however, dates from the formative period of the language of music, and fails, therefore, to utilize certain important possibilities in the construction of melody which came later to be regarded as valuable, namely, that regularity

of recurrent accent and fixed patterning of tone lengths which we call rhythm, and that balancing of phrase with phrase, by likeness and contrasts of melody, which we call form. One need only ask whether music which thus ignores important factors of musical construction is adequate to that expression of spiritual emotion which fulfills all the demands of a religious service."[1] True as this statement may be, there are certain chants of great merit that may and should be used occasionally, such as the *Te Deum, Venite, Nunc Dimittis, Benedictus,* and *Jubilate Deo.* That choir, however, is rare which can correctly sing a chant, even the simplest and shortest. Nonliturgical church choirs have not been trained in the use of this form of music. Far better is it to eliminate chanting than to do it poorly. Besides, we think that the average congregation does not care for it. If that be true chanting does not do for a service of worship what other forms of music accomplish. Even the chanting of the Lord's Prayer, as ordinarily heard, is unimpressive, to say the least, and is a poor substitute for its repetition in concert by the people. Of course, there are many exceptional choirs and

[1] *Northwestern Christian Advocate.*

exceptional churches where chanting is done extremely well, to the delight and edification of the worshipers. We are thinking only of the average church, and offering what we believe to be good advice.

Processional and Recessional. Not a few choirs in nonliturgical churches are using the Processional. As a rule, the execution in step, tempo, and ensemble is poor. Most choir leaders and organists are evidently not equipped to do this thing well. If not correctly done, the long processional and recessional is a sight to make angels weep and cannot be of any help to a service of worship. But done well, should it ever be used by us? On special occasions, yes. Every Sunday, no, unless the setting is suitable. By this are meant a vested choir, a sanctuary with center aisle, and convenient, natural points for the start and for the finish. If the processional takes the shortest course between those points instead of an unnecessarily long one; if the whole affair seems natural and unforced, there is much help and inspiration in it. If it appears to be a mere parade, the service will be better without it. The effectiveness of a processional depends chiefly upon the impression of reality that it makes upon the

congregation. A word of caution may not be out of place here. Wisdom suggests that new features for a service of worship should not be adopted until some degree of mastery is shown in the use of those which are customary.

In many instances it is feasible and desirable for a choir to effect a processional directly and immediately into the choir loft from some point near it outside of the sanctuary, from hall or choir room. By this method much of the value of the long processional is gained, with none of its possible awkward results. Besides, you have a dignified, orderly entry of the choir.

In the short as well as in the long processional the first stanza of the hymn is sung by the choir alone behind closed or partially open doors with soft organ accompaniment. On the second stanza, as they enter they are joined in the singing by the congregation, which rises at this juncture. Together they carry the hymn to conclusion. Never should a processional be sung by the choir alone, followed by congregational singing. That stamps the former as a parade and unnecessarily consumes precious time.

A recessional may or may not be employed.

When it is, the congregation rises, joining in the hymn. The choir starts its movement on the second stanza, concluding the hymn alone outside the sanctuary behind closed or partially open doors, with softened organ accompaniment. The sound should die out. The congregation naturally ceases singing when the choir is no longer present. The pastor follows the choir, but remains at the door to pronounce the benediction. After the benediction the choir may repeat the "Amen."

There are three points in the marching of a choir where one needs especially to guard against error. The first is tempo and step. The former should be easy to march by and the latter should be a comfortable walk, the entire line keeping step and carefully observing uniform spaces between couples—say, three feet.

The second point is the pause between stanzas. This should cover an entire measure of the music, or four beats of time, the organist holding the chord.

The third point is that only hymns of four-quarter time are used. Otherwise choir feet cannot march to them.

Vestments. Since vestments are accessories of great importance it is doubtless appro-

priate to discuss them in a chapter on the music for worship. Vested choirs are rapidly growing in number, as they should. All arguments are in their favor. Uniform dress is attractive and impressive. Fineness and variety of garment and color are not then matters of display. Attention of congregation and choir is more readily centered upon the music rather than upon personalities. The reaction upon the choir in reverence alone is worth all the effort and expense of robing. Rich and poor are equally at ease in the choir loft, and they can sing without embarrassment.

The academic gown with white tailored collar is perhaps the best type for most non-liturgical churches. It is dignified, easily kept clean, and least costly. Short robes, knee length, are taboo for obvious reasons, especially if the choir ever does a processional. Many churches prefer the black or purple cassock with white surplice. Black is best for the average church. Purple, we think, is not so generally appropriate for every chancel.

Robes may be purchased ready made, but the economical method is to buy the cloth and secure the services of competent women to

make them. Some one individual should be appointed for guidance and oversight in the interest of uniform results. The collars for the women can be had at reasonable prices. But do make sure of the general pattern if the outfit is to look well. Let the robe cover the person. No part of a woman's dress should be visible. Beads, ribbons, furs, and other ornaments are wholly covered or omitted as becometh ministers of song in the hour of worship. Otherwise the evident vanity of some choir members may destroy the good results aimed at in the use of vestments. Let the men wear dark ties, and let their robes be closed during the singing.

Relative to the question of dress as adopted by the choir, the question has been asked, Should the paid quartet or soloists be distinguished by wearing robes of different pattern or color, or with special emblems? Never! The reason for uniforms is uniformity. Army officers are set apart from privates by different dress, but a church choir is no army, even if wags have slanderously called it "the war department of the church." However, a distinguishing dress for the paid singers may possibly serve as a basis for war propaganda without a shot being fired.

Instrumental Music

Organ. A church service was never intended to be an organ recital. Organ music must never give the impression of a performance. If allowed to speak for itself, the instrument would say, "I am here to minister to the people, not to lord it over them." The organist is employed not as a virtuoso but as a priest of God, who, in association with pastor and choir director, seeks to lead folks to the throne of grace. Deliberate display of his skill, or of the organ's power and variety of tone, is irreverence which tends to destroy the very aim and purpose of the service. He must himself be dominated by the worship feeling before he can use his instrument to the best advantage. Let him be not merely an organist, but a musician; not merely a musician, but a church musician. Not all skilled organ players make suitable church organists. They need the gift, training and spirit to play a service just as the vocalist needs special qualifications for singing sacred music. These points should be carefully weighed by pastor and music committee in the selection of the ministers of music. Secure such as show the vital spark in their work.

Unhappily, the influence of the so-called popular music, and also of the movie-house organist, is felt in churchland. What a pity! No words of ours have power adequately to condemn it. Even in communion services we have heard echoes of the theater and the cabaret. It is degrading and blasphemous. Any organist or other musician who uses stagey, movie or jazzy affectations should be admonished of the error of his way. If he repent not, let him be discharged. Organ schools for theater work are flourishing in many cities. Music committees do well therefore to inquire into the preparation of every candidate for the position of organist in order to eliminate such as are not especially trained for playing the church service.

Prelude. Why have one? Is its purpose entertainment, a pastime for early arrivals, a time-killer in the interest of tardy ones? Or is it a concession to an organist's desire to display his wares, which later on he is supposed to keep under control? None of these is the answer. Preludes should be played only for the purpose of creating the spirit of worship. Not every sort of selection lends itself to this end. Many have the opposite effect. Some are atrocious. But "suitable music,

well rendered, well registered, can and does create in the listener first a feeling of quiet, or relaxation, a letting down of tension." So says a well-known church organist. And another, referring to the prelude, chimes in: "The music should be not simply good art, sound, sane and strong, but church art; not pretty, or pleasing, or sweet, or sentimental, but earnest sentiment, true to its purpose. Simple it may be but noble, elevated, uplifting, worshipful."

Often an appropriate hymn, quietly and expressively played, will do more good than the average selection that one hears. Organists will not go far astray in their choices if the correct idea of the purpose of a prelude is borne in mind.

Postlude. What we have written thus far applies with equal force to the postlude. The usual fault at this point is a display of fireworks, or a crash of sound that startles one out of serene contemplation of spiritual realities. Deploring the informal, noisy reception feature at the close of so many church services, Van Denman Thompson, organist, writing in Dr. John Mann Walker's book on *Better Music in Our Churches,* says: "The organist too has caught the 'Goody!—it's all-

over-now' spirit, and rattles along on a 'Festal March' or a 'Toccatta,' serene in the consciousness that no one is listening to him, but that he is adding his bit to the general row. Why can't we go out quietly, with the impress of the service still upon us? Why can't the organist realize that he is privileged to have the last word with the departing worshiper, and value rightly his opportunity for a real ministry? Why can't we think of the postlude as an extension of the service thought, or as a last reminder to the congregation of things which are fine and holy, wise and good?"

Eric Delamarter, one of Chicago's greatest church organists, whose name widely suggests the best in music, thinks there should be no postlude at all; that the people should be trained to pass out quietly and thoughtfully. A little while ago we attended a service where he presided at the organ. As a postlude that day he played a simple, quiet hymn which he had evidently selected in harmony with the sermon theme. Not easily could we forget the deep religious impression which it made upon us. We felt thankful to a great musician who could so subordinate his playing to the spiritual interests of his hearers.

Offertory. In general the comments on prelude and postlude apply to the offertory. But lest we be misunderstood it ought to be said that we make no plea for a dead level of quiet tones throughout. That is fatal. Opportunity is afforded for variety of selection, and a fine balance of soft and loud tones should be the order.

A caution: Improvisation should be eliminated in any of the *major* organ parts of a service. Only highly skilled musicians can do it well. Few churches can afford such, but even when employed they seldom express their skill in this manner. The incompetent man is the usual sinner. The effect of improvisation is deadening as a rule. Do not permit it.

Accompaniments. Hymn playing for a congregation is no light task. Many otherwise good organists are unable to do it well. They are without intelligence as to the meaning of the hymn, and therefore without artistic expression. Expected to accompany and support congregational singing, they too often drown it with the full organ. This fault is frequently observed also in their choir and solo work. The organist should be able to hear the singing at all times. Often congre-

gational singing is ruined because people are not inclined to thrust their voices against the great boom of the organ. Any organist guilty of this fault should be kindly informed. We have never given offense in this respect. Most organists are "good scouts," eager to please and glad to accede to the reasonable requests of the leader of worship, or of the music committee.

Generally, before the congregation sings, the organist plays the tune through. This is done in order to review it, in case it is not very familiar; but chiefly to indicate the tempo and the rhythm in which it is to be sung. No difference in these particulars should therefore be noticeable between the manner of playing the hymn before and during the singing.

"Floating" the Service. The organist should "float" the service, bind it together with threads and ribbons of music, filling in the interstices, such as are occasioned when the congregation is resuming its seat after standing, and then settling for the next liturgical division, or when a group of late arrivals enter after some such division. Interludes and graduals are very effective when skillfully played, and every organist should per-

fect himself in their use. The same may be said of "easing off" from a loud closing of anthem or hymn to a quiet fading out of the music as the next step in the service is taken. Such features are very valuable and worth cultivating.

Piano. Not all churches have an organ. The piano is the substitute. What we have written about organ playing applies also to the piano as far as possible. We say "as far as possible," because the piano does not have the flexibility and tone-variety of even a small organ. Nevertheless it is marvelous what some musicians can do with that instrument. The use of the soft pedal requires special cultivation, for therein lies the secret of the piano's effectiveness in the music of worship.

A growing fault in pianists is that of adding variations, runs and furbelows to hymn tunes. The more cleverly this is done the worse for worship, because it clearly attracts attention to the pianist; and by so much as it does that it takes attention off of the hymn and its proper execution by the congregation. Pastor or music committee should effect the elimination of all such vain display, it being a positive detriment to the service.

The organist or pianist should never permit a pause in the service to find a hymn or any material for his use. All his material should be conveniently arranged beforehand, or someone should assist him while he is in operation. No minister should be obliged to read a hymn stanza for the sole purpose of giving the musician time to get ready for his part, any more than a minister should offer a prayer for a similar accommodation. As the story goes, the choir director leaned over the screen and whispered to the visiting preacher: "When you finish your sermon please say a little prayer while the organist blows up her wind."

In closing this chapter, we have only this to add. Pastor, organist, choir director are alike ministers of Jesus Christ. The time may come when the musicians may be ordained "Deacons of Music." For all three to believe that their functions are essentially the same in a service of worship is the ideal, a condition that should obtain in every church. Only from such a conception of the music for worship can flow the desired results.

CHAPTER VI

THE TECHNIQUE OF PUBLIC WORSHIP

Introductory

Public worship, however simple, is bound to assume in time something of form, of order. This is true whether the order be as informal as the Salvation Army Service, or one which follows an elaborate ritual. The grooves into which its expression runs may be very different, but they will be grooves. There is a difference, however, in worshipers. One is insistent that he is free from forms; the other recognizes that he uses forms and makes no apology for the fact. We are, however, compelled to admit that it is not a question of form or no form, of order or no order; it is a question of a simple or an elaborate form, of a form unconsciously worked out or one consciously worked out. It often is a question of a good form or a bad one. In any event, worship that is carried out over and over in the same manner becomes a form, whether it is printed in a book or not: and it is bound to move forward with skill, although it may

be unconscious skill. In short, it becomes an art.

The art of conducting a service is the subject of this chapter. We do not hesitate to say that a public service is worthy of being conducted artistically as well as in the right spirit. Grant that the spirit of a service, and the content of a service are more important than the art of it, even then the technique is not to be despised, and the lamentable thing about our Protestant service is that often it is too little a ceremony and too little an art. We fully recognize that among certain types of Protestants there is an opposition to any consideration of public worship as an art. They contend that it is a blasphemy to speak of art in connection with religion and worship. For, they say, worship must be, above all things, real, spiritual, and therefore as to form unpremeditated, else the very spirit of worship is destroyed. They hold it to be a grievous offense to give consideration to art in so sacred a realm of life. To do so is to make worship merely formal. But is this so? Is art an enemy of reality, of sincerity, of spirituality, or may art truly deepen these in our consciousness? To regard art as injurious when employed in relation to worship is

to regard it differently than when it is employed in any other aspect of life. Is a dinner less wholesome because it is carefully prepared and beautifully served? Are the drawing rooms of society less attractive because the women and men who enter there are dressed appropriately? Need a child be less winning and less childlike because it reveals careful rearing? Is a building less helpful as a place of prayer, because its form in its aspiring walls symbolizes the reach of the soul Godward? There is only one answer. Art helps, and helps greatly, and the principle is as true with reference to worship as to any other worthy act of life. The great writers on worship have never feared order and even beauty in this high realm. John in his Apocalypse saw that which in glory surpassed any earthly Temple service. The objection to art in worship is a part of that worn-out, never-was-true, never-will-be-true attitude of those who likewise feared an educated ministry lest religion should be injured thereby. The facts of history utterly refute all such claims. The religious thinkers whose writings will not perish are they who have been able to put their noble thoughts in perfect form. Isaiah and Milton, among the greatest prophets,

live on among us because their form is as perfect as is their message. Public worship may be offered, then, with no less but, rather, more appropriateness and power, since it is offered in a manner that is orderly, reverent, and beautiful. For in our minds ordered worship is not a substitute for sincerity or for spirituality, but, rather, is an auxiliary to it, carrying the worshiper by its right use further than could possibly be done without it.

Nor should this insistence of the technique in worship be thought of as a wish to display art. The well known rule, "The height of art is to conceal art," is in force here. Public worship by its very nature becomes offensive when it is carried on for purposes of display. It is like dress which calls attention only to itself, at which moment it is no longer of consequence, but becomes a vain show. It is like one who in music makes his art so conspicuous that your thought can go no higher than his breathing, his phrasing, or his exercises: he has not yet through art lost himself in music. The true musician knows that his art has cost him much; but it is far from his ambition to merely display it; rather is it his intention to conceal it if in so doing it

may be brought to where it actually serves. When so used the listener is scarcely conscious that art enters into the execution. What you hear is the finished product, the effectiveness, the compelling power of music. A vocal soloist, though he sing with highest art, does so spontaneously, naturally, beautifully. Then you understand what Lowell, in "The Vision of Sir Launfal," meant by the lines,

> "As effortless as woodland nooks,
> Send violets up and paint them blue."

We now give ourselves to the subject, "The Technique of Public Worship."

A Prepared Sanctuary

Because names are forms in which we carry realities let us be somewhat particular as to the names we here employ. A place set aside *for worship* is not helped by calling it an audience room. As no new word has come to take its place in designating the room which is set aside for worship, let us call it by that old term, "sanctuary." This word time has neither cheapened nor *discarded.* It has ever meant a place that is builded and devoted to uses of worship exclusively. Let

us hold to this word then, whose meaning is clear, and which has never been sullied by ignoble use. This word applies to the part of the building which is the crowning room in the structure, and where the most sacred rites are observed. What we have to say as to its preparedness has nothing to do with its arrangements, with the type of architecture, with the chancel or other matters of this nature. These are presented elsewhere. We refer now only to its orderliness, its preparedness.

Cleanliness and Godliness. Let the sanctuary be clean first of all. Whatever the furniture, let it be whole and well cared for. Let the Bibles and hymn books be whole and inviting, the pulpit and the Lord's table both in their proper places, each resting there as though at home. There should be an absence of all litter such as bells and periodicals about the pulpit. The table should be free from stains and dust. To view a pulpit where all manner of things are strewn about, where the pulpit Bible, the carpet, the chairs are in ill condition, is to begin a service under the most adverse circumstances. The plates with which to receive the offering are sometimes to be found on the front seat or elsewhere. Let

them rest on a repository near the table, whence the minister may take them up and hand to the ushers. When the offering is received, let the ushers return, hand the plates to the minister, who *himself* reverently places them upon the table, and *not elsewhere.* The supreme uses of the table are to receive the offering after it is taken and presented, and also to contain the Lord's Supper. It is quite customary to place flowers thereon also. In view of the free manner in which the table is often decorated, one is led to wish that it were never embellished with flowers. Frequently too these are brought in after the service has begun and hastily deposited. One needs only to recall such scenes which we all have witnessed, and which we have grieved to see. If flowers are to be offered, they should be arranged before the service begins, and even before the congregation gathers. To accomplish this a committee should be appointed upon which all responsibility rests. The committee has charge of decorating the chancel, and sees that everything is properly in place before the service opens. This insures appropriateness and tends to make the placing of flowers a religious act so that they are offerings unto God.

Ventilation. The atmosphere should be kept pure. A room where many gather is easily overheated, the atmosphere becomes impure, so that there is need of constant freshening. The ages and physical conditions of the people vary so widely as to make it difficult to assure comfort to every one. Services, and especially sermons, have been ruined, and the health of people injured because sufficient attention has not been given to ventilation. The task of caring for this detail should be placed in the hands of a capable person, often the caretaker, if he is of the right sort, whose appearance and ways make him a suitable person. He has a thorough knowledge of the conditions, and he can go about least conspicuously, and so may well be given this responsibility. It may be the chairman of the committee on the care of the church who is chosen for this task. The minister should not be charged with it. Not seldom he assumes to do it. Private signals or requests made publicly are sometimes employed. This ought not to be. It is distracting to the people as well as to the minister. He is in no condition of mind to judge these matters. Let him leave it to others.

Ushers. The ushering, too, has an impor-

tance that is seldom appreciated. Especially are the smaller churches lacking here. There should be a goodly number of reliable ushers. They should be selected with care. They represent the church. Their position makes them conspicuous. Let them be affable, and have respect for the high and the low, the old and the young. An efficient chief usher is of still greater importance. Usually he will do no ushering, but will receive and direct the people to those whose duty it is to conduct to the pews. The ushers should give a genuine, though quiet welcome, such as they only can give. It is no small part of their task to so direct the people that when seated they shall be disposed throughout the room, and thus prevent crowding, or bunching.

Let the chief usher and all the ushers be such as are genuinely respected—religious men, open-handed and open-hearted, to meet whom it gives the people a genuine pleasure. People have been repelled from church attendance because of the ungracious attitude of the ushers. Promptness, cheerfulness, courteousness are the marks of acceptable ushers. It is their privilege to cherish the feeling that in no small measure they are ushering people into the kingdom of God. A

company of ushers who forbear visiting, but who join reverently in the service as opportunity offers add greatly to the hour.

It is frequently necessary to ask people to tarry a moment in the vestibule when they come late, as many do. Such may be asked, graciously, to delay until there is an opportunity to seat them. Let the older or infirm ones be given seats in the vestibule, where are seats provided for that purpose. Ushers should clearly understand at what times in a service the people may be seated; and effectively, although with great courtesy, see to it that people are seated only at the designated moments. Otherwise injustice is done to those who are earnestly engaged in worship. Surely, a moment's waiting is the least consideration that late-comers can show. This waiting should be observed not only during the prayers but during the Scripture reading, the special music, and such other moments as naturally require absolute quiet and attention. If absolutely necessary, the minister will delay proceeding from one number to another, the organ meanwhile playing softly, until those waiting shall have been seated. It is a good plan to place asterisks on the order of worship by which may be in-

dicated the intervals when people may be seated. These will be seen by the congregation, and will thus assist in bringing about co-operation. It is delightful to see how quickly a congregation will understand and react to such leadership.

Quiet. Fortunate is it when the sanctuary has not been in use, at least up to the moment of the opening of a public service. More frequently it will have been in use, and we must accept the consequences of such a situation. Often there will be a few moments between the two services which should be put to the highest purposes.

To preserve quiet amidst the moving about and talking will seem to be impossible. To accomplish it will require time and training. This is a task which belongs to the minister more than to anyone else. He, if anyone, must train the people to sit quietly and reverently, to bow in prayer, to abstain from conversation, to continue in thoughtful waiting.

In order to induce the most favorable conditions for beginning worship, and that the right spirit may be present, it has been advocated that the minister step forward, *before the prelude,* and ask for a moment of silent

prayer. This is far from ideal: but because of the situation it may be justified, and may prove helpful.

The Minister's Personal Preparation

Before the minister can be a leader in public worship, he must himself be a worshiper. One of his functions is to be a leader in worship. No greater honor can be conferred upon one than the exercise of this commission. Not even the prophetic office is more sacred. This leadership entails a thoughtfulness and care for the entire service. But to fulfill his task worthily he must in no wise be lacking as regards himself. "Take heed to thyself" is an injunction to be heeded here. The minister's care of himself must go back of the present hour. There should be a searching preparation, both of mind and heart. By him the hour is looked forward to with a sense both of responsibility and opportunity.

Physical Preparation. We must presume that there is the inward fitness worthy of such an occasion. Of the outward qualifications his care of himself physically is of no small importance. He must be clean who bears the vessels of the Lord. This means

bodily no less than moral and spiritual cleanness. It is the fine teaching of the Levitical law that the priest when about to officiate should have made the most careful preparation by cleansing his body and by placing thereupon garments beautiful in their freshness. It was remarked by a diamond salesman that no one should attempt to display the sparkling stones unless his hands were immaculate, otherwise they would detract from the exhibition itself. This is true no less for the minister than for the salesman. He should be an example of cleanliness and appropriateness in every possible way.

The Minister's Dress. The minister's dress should be in accord with the place and the hour. In the various walks of life men are seen to dress in a way that is deemed suitable to the work to be performed. This is especially true of the minister. He performs a sacred function; he is constantly before the people. His dress greatly adds to or detracts from the service. Therefore the subject of dress is not beneath one's careful and serious consideration. For the most part, the nonliturgical churches have no clerical garb which it is prescribed that the ministers shall wear when they lead in worship and preach.

The dress, therefore, to be employed on such occasions is that which any gentleman may wear when attired for a public occasion of this general character. For a long time the Prince Albert had come to be almost exclusively used by the ministers in nonliturgical churches. But that fashion of coat, once so popular, and also offering very real advantages for the platform, has suddenly gone quite out of use. Let the coat then be a cutaway frock. The vest should be of the same material as the coat. The color, black, or a dark oxford gray. Young men who at their years may have a reluctance to wear a dead black, often prefer the dark oxford gray, which is equally acceptable for all ages, and more practical. Trousers should be of striped gray and black, the stripes being inconspicuous. Care should be taken that there be no striking difference in color between the coat and the trousers when used for Sunday services. If preferred the trousers may be of the same material as the coat and vest. The hose and shoes, both black; the hat, a derby. The shirt should be white, pure white always, with starched cuffs, although the starched cuffs are not so strictly insisted upon. The collar may be wing, poke, or double, a four-in-hand

tie or ascot with a wing or poke collar, a four-in-hand with a double collar. It is most appropriate for a minister to wear a black tie for the service. This is the color of dignity and is wholly satisfactory. If one prefers, the tie may be black with stripes, light gray or white. Other colors are prohibited. The color of the shirt, ties, hose and shoes which are worn with a cut-away frock suit is important. One cannot easily recover from the unfortunate impression which is made by "queer" dress and combinations of dress. It is here that many ministers who appear in colored shirts, highly colored ties, cuffs on dress trousers and other ludicrous combinations make impressions that are overcome with difficulty, if at all. Too often of a minister may it be said, "It is the little foxes that spoil the vines."

Because the aim of this work is to be practical, and to be of assistance to ministers and churches who live under most difficult conditions, a word may be said with reference to those who serve where the requirements are far from exacting, and where the use of a formal dress is sometimes impracticable if not impossible. This applies particularly to young men in the ministry. The more limited

one is in his wardrobe, even more care should be exercised in choosing one's clothing. Especially is this true as to color. Where one suit must do duty for all ministerial occasions, including weddings and funerals, as well as for everyday wear, one should think through the whole need when buying. Under such circumstances it is not best to follow the latest tones or fashions. Let the suit be dark in color. If not black, shading distinctly so. Let there be no cuffs on the trousers. Wear white shirts for all public occasions. Stiff, by no means soft, collars also. To set off such a suit with a black tie or nearly black will prove a very real approach to that which is suitable for a minister. It is interesting to observe that such touches as an appropriate collar, tie and shirt lend a really distinctive appearance, even with a sack coat. It is well worth while to give attention to these matters, since when one is well dressed he is greatly advantaged while performing the duties of a Christian minister. This reacts favorably upon the congregation.

Arrangement of Service. Before the minister enters the chancel everything has been arranged. His task now is to lead in public worship and to enter into his prophetic office.

The last direction has been given to the choir. The hymns, the Psalter, the Scripture, the order of worship, of course, are clearly understood. There will be no sudden changes of order or selections, save under the most imperative circumstances. This habit of keeping closely to a service as planned is very important, for it is here that many ministers make shipwreck of their services. Frequently, without sufficient justification, a minister will omit or add to the order, bringing embarrassment to the choir and confusion to the worshipers. Especially is this true where a printed calendar leads all to expect certain features. Except under extreme necessity, let the service be carried out as planned. Do not omit hymns, sing only one verse of a hymn, or omit choir numbers, preparations for which have been seriously made. If a minister does so frequently, he will surely pay the penalty by finding himself with an indifferent choir and a people which is not prepared to render fullest cooperation.

The Minister and the Choir. When the minister is about to enter the chancel his first contact will be with the choir. It is very important that there be mutual good will and

hearty co-operation. To win and hold these each must scrupulously regard the rights of the other. This will tend to give a unity of purpose and spirit without which the service is in vain. To insure this, let the minister hold himself strictly to his special task. Outside of his field he will not presume to dictate, but will aim for understanding and sympathy. Himself worshiping reverently, he will by his example so inspire the choir that its members will be attentive, not only to the music but to all parts of the service. Such a spirit as we have indicated cannot be hid, but will permeate the group and thus create an atmosphere for good throughout the entire congregation. To this end the quiet and friendly meeting in the choir room before the service begins. A brief prayer just before entrance to the service, if more than a mere form, which ties together the choir and minister in responsibility for the service of worship will be of value. With vestments on, if they be used, the hymn books and special music in hand, the hymns and Psalter marked, and with a clear understanding of the order to be followed, the choir and minister are ready to enter the sanctuary.

The entrance should be effected in an or-

derly manner, quietly, thoughtfully. Whether there be a processional or not, something of a formal entrance is more helpful. To meet the very great demands of character as well as song required for a church service, the minister should work for a choir whose atmosphere is distinctively Christian. It may not be practical to insist that every member of the choir shall be a confessing Christian; but it is difficult if not impossible to carry on a service unless the organist and choir director are people who represent the Christian life and spirit. At times it may be necessary, although not usually so, to sacrifice musical excellence rather than to have leadership that is not in harmony with the service. This should be rigorously adhered to as a principle. No artistic excellence can make up for an irreligious spirit.

The Calendar and the Hymn Board. Another feature which may be regarded as preliminary is the calendar, ofttimes called the bulletin. (Even the church vocabulary carries an atmosphere.) This should be in the hands of the people as they are seated. It may be handed to the worshiper by the usher, and the mere extending it is an act of courtesy which has its value. Or it may be placed

in the pews in advance. Such have been the increased facilities for publishing calendars that to-day the very small as well as the larger churches are often provided with them. They assist greatly in a service. These should be free from advertising and should seek to convey not only an understanding of the service and information, including announcements, but also should carry an atmosphere of worship as well. Rightly prepared, they will [illegible] a real means of grace, but too often [illegible] make the judicious grieve. Let the name of the church, the date, a suitable quotation, also the minister's name and address, be placed upon the first page. Unless it is quite necessary in order to properly distinguish who is meant, let the minister's name be not repeated, but the words "the minister" used instead. The same rule should be observed with reference to other persons in the service. Let the printed announcement make all the identification as to who does this or that, but let the order of worship be free from personal references. The order of worship should have an outstanding place and the announcements a less conspicuous one. Print not the number of the hymn only, but the first line as well, as: Hymn 350.

"O Jesus, I have promised." Indicate where the Scripture is to be found, and the custom of printing the text with the chapter and verse is much to be commended. It is best to precede these with the subject of the sermon. Too much can scarcely be said for this custom. It has been admirably followed by the Fourth Presbyterian Church, of Chicago, John Timothy Stone, minister, and in many other churches. It is advisable to print the words of the anthems also. The added expense will make this seem to be impractical in many churches, but this plan should receive very careful consideration. To construct a calendar as above indicated makes for an understanding and gives a sense of surety which is very inspiring. If a calendar is not possible, a hymn board is always possible and is an indispensable blessing to the service. Let the hymn board be arranged after the people enter the church for service? Never! Never!

One other feature of the calendar should be mentioned—the announcements. Every effort should be made to have them printed, and thus prevent vocal statements. Carefully trained, the people may be led gradually to count the vocal announcements as an un-

necessary and a tedious iteration. Such changes as are here implied must come gradually. When a congregation really understands the purpose of it all, and finds itself relieved from so much that is alien to worship, it will enter heartily into the aims of the leaders who seek to make the service one of noble reverence and beauty. But the calendar may have a further use. That is to serve to ward off the profuse compliments and personal references which are so often projected into a service, bringing dismay and confusion in their wake. Who has not writhed under the words of the minister who foolishly extols the merit of one who has a part in the service? Is it the preacher who is about to deliver a sermon? Then not his merits only, but his history, his family, his honors and his official prominence are to be paraded as a prelude to the sermon. All are passed in review, the effect of which is sickening. Or it may be that a singer has been imported for the day. What an opportunity to interest the congregation which is assembled for worship by some such an introduction as the following! (Let us, however, cut out all extravagances and reduce the introduction to a few plain words.)—"We have

with us to-day Miss Emily Jones. Miss Jones is a sister of Mrs. Sinclair Smith. They are daughters of the well known Raynor K. Jones. Mrs. Sinclair Smith and Miss Jones are visiting the Theodore Pinkeveldt family. We are very highly favored in having Miss Jones with us to-day. She will now sing for us." So good he said *"for us"!* Truly, God has been forgotten long ago in such a service. How much better to have any person distinguished or undistinguished be announced on the calendar where, modestly, all information is set forth, while on the order of worship there is the name of no person, but only "Contralto Solo—'Eye Hath Not Seen'—Gaul." This is all that is necessary. Thoughtful people will experience a relief in such a procedure.

The Minister a Worshiper. As the minister enters the chancel he should have deep conviction, not only that he is a preacher, or that he is a leader in public worship, but that he is himself a worshiper. Everything else that he may feel is subordinate to this. Of greatest value is it to the people to see their leader taking an earnest part in the service, both in heart and voice. Even more important is it to the enrichment of his own

life, and as a preparation for the exercise of his prophetic ministry. A worshiping minister, choir and ushers are sure to evoke a worshiping congregation. In so doing also let the minister seek to be oblivious to his leadership, although he must ever lead. Let him beware of all official attitudes. Let him beware lest he pay attention only to such parts of the service as those in which he majors. Let him be the freest of the free and not laboring apparently with some mighty problem. Let him sing; or if he cannot sing, let him make a joyful noise unto the Lord. Such participation will tend to give the minister freedom. It will make it so that neither his mind nor soul is tense, and he will then address himself to his task with that liberty so essential to full and free utterance.

The Service Opens

The Prelude. Of those who enter the chancel and who lead in worship the organist is first. The entrance should be as unobtrusive as possible, and the sound of the organ may well come gradually to the consciousness of the people. The quiet is just broken at first by the organ and the spirit of devotion is deepened.

The Entrance of the Choir. Where there is no processional, the choir enters quietly, each member standing in his place for a moment, and all seating themselves simultaneously. Let the director not act as though he were a *major domo* ushering in his company. Whether there is a processional or not, the minister follows the choir. Where there is no processional, he may well step forward to the desk or pulpit and offer a silent prayer on entering. When the choir and minister are seated they should be in the service and by no means hidden, as in some choir lofts; yet not so seated as to be in the glare of the congregation. The custom of seating a choir in stalls facing one another, with their sides to the nave of the church, commends itself to those who think of the choir as a group of singers in the act of worship, not singing on a concert platform. The choir should be separated from the minister by a screen or some other marked division. Never ought the director to stand on the platform with the minister, and never, never should he stand with his back to the pulpit, the minister seated before him and there lead the choir. Unfortunately, many directors feel that they must stand forth with

a baton and beat time, "lifting" the congregation for each hymn: and being in other ways conspicuous and generally obnoxious. Even more often the minister assumes to dragoon a choir and congregation, especially if he have a smattering of music. This is most unhelpful and is destructive of a worship spirit. There are occasions, of course, when a director must stand forth and beat time, but let him so do as seldom as possible and with modesty. A service is not a "show" or a concert. Let not the soloists or quartet step forth conspicuously when about to sing, nor let them be distinguished by special gowns. There is only one distinguishing characteristic of a soloist. It is the voice.

The Minister as a Leader in Public Worship. We have already spoken of the minister's entrance, his place on the platform, and of his devotional spirit. From the moment he enters the chancel until he ascends the pulpit as a prophet, he is a worshiper distinctly; but he is more. He is a leader in worship. To perform this office most acceptably is difficult indeed. He must lead and yet he must not drive. He is to lead the people, not to himself but to God. This is a high task. In considering the technique

of a service, it is the minister who must be held largely responsible for it. This is his task. He must know how to perform it. He must not try to shift the responsibility. He is, in all probability, the one person who has had training in the service as a whole. He knows his place. He will not assume to tell the director how an anthem shall be sung. But he only has in charge the service as a whole, and if it fits together, works smoothly, beautifully, helpfully, he must oversee the entire service.

Certain Things Are Personal to Himself. He is a conspicuous person. What he does makes or mars a service most noticeably. Consider certain things which are frequently done much to the injury of the service. The minister enters the chancel hastily, moves about rapidly, converses with the choir or other ministers if such be present on the platform, lounges in a too comfortable chair before the congregation, crosses his legs, winds his feet and legs about the pulpit, fusses with the Bible, pounds the Bible and leaves the pulpit to confer with the ushers, and finally after making the announcements, asks publicly whether any other announcements should be made. Under such leadership, di-

vine worship is both difficult and painful. How can one be a leader in worship and so do?

The Minister and the Technique of the Service as a Whole

There are certain things in the technique of a service which apply to it in its entirety.

1. Economy of time. A service must not be hurried, nor must it be drawn out. Let it begin promptly and close promptly. Time is lost by beginning late and by delays between the various numbers. Let there be a proportionate amount of time given to each movement, and no more. Give the sermon its place: but let it not usurp the time that belongs to the other parts. Three choral numbers, even if excellently rendered, if they crowd out the Scripture, are not to be tolerated. One full anthem, and another number more brief, if necessary, is better. Do not have a processional hymn by the choir and another hymn by the congregation immediately following. One hymn at the opening is sufficient. So far as possible let the service proceed without announcement, and let the general announcements be brief. On the other hand, these suggestions are not intend-

ed to hurry a service, nor to reduce music unduly, nor to make the sermon a sermonette. But promptness, celerity and a shortening at certain places, perhaps in the prayer, the anthems, and the sermon, will really increase the interest and value of the worship hour.

2. Another feature is the natural and frequent changes of posture in worship. They should be made frequently, naturally, not merely for change sake, but expressing so the inward moods. Give a congregation variety of posture. Do not retain any one position too long. Here is an order followed in a city church:

1. All standing.
   - Prelude
   - Doxology
   - Collect
   - Hymn
   - The Psalter
   - The Gloria

2. All sitting.
   - Prayer
   - Solo
   - Scripture
   - Organ
   - Choir

3. All standing.
   Hymn

4. All sitting.
   Sermon
   Benediction
   Postlude

Even if this order were the natural and the correct one, it has this to be said against it, that there are only three changes in posture, and the attitude of the people in "1" keeps them standing for an intolerable period, while in "2" they are seated for too long a time with no opportunity for giving expression of their reaction to the service. As the sermon concluded, one felt the need of expression, and he could scarcely refrain from singing some such noble hymn of consecration as, "Jesus Calls Us O'er the Tumult," or "O Master, Let Me Walk With Thee."

Consider in this respect a service rightly ordered. Having stood for the opening hymn and the call to prayer, the people bow down or kneel for the prayer and usually remain seated through the anthem. For the Psalter they stand again, and so sing the *Gloria*. They seat themselves for the Scripture and prayer and offering, nor do they rise until

they stand to sing the offertory prayer as the ushers bring the offering. They may remain standing for the second hymn and seat themselves for the sermon. They rise for the concluding hymn and remain standing or seat themselves for the prayer and benediction. Such changes of posture are restful and appropriate. The people will join in heartily as soon as they are confident of the procedure. For the various postures are not assumed in a merely arbitrary way, but they obey the inner principles of worship, which in spirit, if not in literalness, we should follow. These principles were once expressed by a minister who said, "We stand to praise, we kneel to pray, we sit to be instructed." All correct postures in worship follow, in spirit, this dictum. It is true that certain transitions and changes in attitude in a service are not so easy to carry out. We shall consider these now as we take up the order of worship in detail.

The Technique of a Service in Detail

The first thing to consider here is the hymn. Usually it comes early in the service, perhaps following the prelude. Ofttimes a hymn will be sung without announcement, espe-

cially if it is a processional. If the number of the hymn is to be known by announcement only, then let the number be given twice distinctly. Sing all the verses usually. A hymn should not be announced the same way over and over. Occasionally it may be read: but more often not so. Such an emphasis as "Let us sing Charles Wesley's great hymn, 'Jesus, Lover of My Soul,'" is to be commended. Musical authorities unite in saying that the hymn should be played clear through. This familiarizes the people with the tune and gives them the tempo and rhythm. The choir and people arise at the same time as the organist begins the last measure of the verse. All will then be ready for the first note. It is astonishing how few congregations, and even choirs, know just when to stand. Let there be no interludes, no fancy manipulations of the keys, but an instant pause between verses, before beginning a new verse. The choir and the instrument, not the director alone, lead the singing. Few things are more objectionable than for the minister to seek to lead the singing, unless it be absolutely necessary. A very little training makes it possible to have the people rise and sit without directing. Let the people know and

be confident that all hymns are to be sung standing. Let not the minister say, "Shall we stand," rather "Let us all stand and sing," if announcement is made.

The Prayer of Confession is one of the most sacred moments of a service. Certainly, we should try to pass consciously from other forms of worship into prayer. This may be done by silence, by the voice of the minister, by the organ, or by a call to prayer distinctly uttered. In the history of the church an audible call to prayer, usually in scriptural language, has obtained. There is warrant for this. The point is that the people should realize that they are entering into confession. The outward attitude in prayer is differently observed. Some stand, some bow, some kneel. Kneeling is the oldest and most reverent as a form. Whether it will again become universal it is impossible to say. The thing is that an outward posture should indicate the soul's attitude. This symbolism we have almost lost. But it should be emphasized that in a service in the act of prayer we should retain one posture, not two or three. To stand in a prayer of confession and to sit bowed in a pastoral prayer is not good. Let there be one attitude only. If there is a

prayer for absolution, it is said by the minister while the people are bowed, after which the Psalter is preceded usually by some selection, such as the *Gloria Tibi.* This affords a natural rising by the choir and people. If this is not used, the people can be trained to rise with the choir, which serves as a natural leader in all the changes of posture. If the *Gloria Patri* or the Doxology follows, it affords a triumphant close or crowning to the Psalter. The first anthem more strictly belongs here, inasmuch as it is in a sense the culmination of the entire movement of Exaltation. The appropriate attitude for it by the congregation, though seldom observed, would be standing. In the responsive reading, the choir, being more prepared and a united body, can lead the congregation, and helpfully too. The reading should be prompt but not hurried. It is very important that the people be kept together, and this is largely effected by the united voices of the choir, with which the people join.

The Scripture follows. It is the moment in which illumination becomes the order. The book, chapter and verse at which the reading is to begin and close should be given *before and not after* the reading. Whether

a minister should or should not say some such phrase as "Let us now hear God's Holy Word" at the beginning, while at the close, "May God add his blessing to the reading of the Scripture"—these are matters concerning which taste differs. Doubtless, the best judgment is against the use of unctuous phrases, and to the young they are very repellent. The time-honored custom is better (for example): "Here beginneth chapter ten and verse one of the Gospel according to Mark," and after every lesson, "Here endeth the first [or second] lesson." We have advocated some sort of a response to the Scripture lessons. Words and music appropriate will not be difficult to find. It may be a verse of a hymn or some choral selection. Here the people rise with the choir naturally and the response serves as a fitting close to the Scripture and brings the people in the standing position for the creed or affirmation of faith. No comments on the Scripture should be made after the public reading has begun. But *before* it is read a brief word as to the significance of the passage, as to its setting; or as to the thought of the passage, or that it is being read in view of certain events of public interest now taking place in the world

—if such a word be brief and to the point—will stimulate attention and also throw light and meaning upon the passage to be read. But the minister should not pause to explain, to preach, or to exhort after he has begun to read. The aim is to present without confusion or even interruption the total message, by doing which it will be more inspiring and lasting. For it is never to be forgotten that excellent reading is itself the best single commentary or explanation of a chapter.

The Minister a Good Reader. Fortunate indeed is the church whose minister reads well. Granted that to read well is in part a gift, it is also an art which can be attained only by the utmost attention and practice. Surely, every minister can come to read distinctly, with intelligence and spirit if he will devote himself to the task. Behind the general preparation should be the careful prereading of the passages for this service; and before that, care in the selection for the day. One who has ever heard the Scriptures read as Henry Ward Beecher read them will appreciate this. Probably no better definition of good reading can be found than that where in Nehemiah it is recorded: "And Ezra opened the book in the sight of all the people

. . . So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading" (chapter 8, verses 5-8). In the average service that which suffers most is the Bible. Too often it is omitted, or treated with indifference, so that it makes little or no impression upon the congregation. Let the Bible have a large place in a service of worship by reading it reverently and intelligently.

The Creed or Affirmation of Faith. One who has observed a congregation attentively has noted the fact that many people not only may not understand the creed which they say, but have no conception of its significance in a service. One is especially struck with this as he sees people standing with bowed head, as though the creed were a form of prayer. This, of course, it is not. On the other hand, if the creed affirms the hearty conviction of the worshiper, it should be expressed as a conviction. Therefore the proper attitude is a standing one which allows the fullest expression of the thought. The creed should be said with body and head erect, with open countenance. In other words, the outward attitude should indicate the inner feeling. The creed closes with the "Amen." Nowhere

in a service is the "Amen" more appropriately uttered. By its original meaning, translated in the New Testament as "Verily, verily," this closing word gives an added solemnity to the affirmation. It should be thought of then, not as a sign that the prayer or creed is ended, but rather that the devout realization of which in the hearts of the people is deeply longed for; "Amen, amen; Verily, verily"—so may it be!

The Pastoral Prayer. This prayer should be entered into consciously, not without reverence, not hastily. The fact of entering into such a prayer should be fully realized by all. How? In silence, in the attitude of prayer on the part of the minister, or by lifting the hand, or some phrase as "Let us pray," but never in an incidental way. This is almost the highest point in the service and requires an outward as well as inward posture. It is tragic for a service to fail here. Therefore, let the attitude be a reverent one; let the prayer have movement. Ministers are in danger of making it too long, which should be guarded against. The pastoral prayer may well close with the Lord's Prayer, which is a most effective finale. Care should be taken to have all responses by the choir ren-

dered softly, leaving no sense of weakness, but of deep devotion, closing with an "Amen," the organ continuing softly thereafter. Where more elaborate choral responses are not practical, many beautiful hymn tunes may be found, such as Harriet Beecher Stowe's "Still, Still With Thee," arranged from the music of Mendelssohn. The organ alone with some familiar beautiful strain is also effective.

The Offering. This may proceed without any announcement, or a scriptural passage may be recited by the minister, or a simple statement. The writer believes that just before the offering there may well be the announcements. With them the number of the second hymn. If there is to be a new or nearly new hymn in the service, this is the best place for it. Some enlightening word may well be said regarding it—but only a word. Then announce the offering. The plates, before the offering is taken, should not rest on the Lord's Table, but upon a stand, and should be taken by the minister and handed separately to the ushers. If as in many cases the Lord's Table is in front of the pulpit and on a lower level, the minister may well pass down the steps, and, standing just within the altar rail, there meet the ushers as they pre-

sent themselves. Thus handing out the plates, he may return to his place during the reception of the offering, or sit in a place near the table until the ushers start to return, when he may again step forward prepared to receive the plates as the people rise to sing. These movements quietly made are helpful and in no way hurtful. This manner also of the minister receiving the offering and placing it reverently upon the Lord's table, in its symbolism, constantly reminds the people that the offering is made unto God, and is so presented to him. How different is the effect upon all, to so reverently receive the offering rather than to have the ushers look about for the plates, and after the offering is taken, to deposit them in the pews or on the window sills, or in some other convenient place. The religious nature of the act, when done in an orderly and reverent manner, will leave its own spiritual impression.

The offering having been received, the ushers wait in the rear until the offertory number is completed. Let them so remain until the organ distinctly modulates into "All Things Come of Thee, O Lord," which may be found in the Methodist Hymnal, or "We Give Thee But Thine Own," found in the

Hymnal for American Youth: or into some other appropriate choral number. Then, as the ushers pass toward the chancel, the choir and congregation will rise and sing. All the ushers, not one or two only, come forward with the several plates, and remain at the chancel until the minister has received all the plates and deposited them upon the Lord's table, where they rest. When so done, the ushers return to the rear of the church and the minister resumes his place upon the platform. If a hymn follows, the choir and congregation should remain standing, while the organist modulates into the hymn, which is then sung. In this way too frequent rising and sitting is avoided, time is saved, and every part of the service is fittingly conducted.

Few have tried this suggestion of having the second hymn given out with the announcements, if the hymn is to be announced, and the congregation led at once from the offertory song into the second hymn. At first this may seem awkward, but soon it will pass off smoothly, thus saving time and causing a less number of changes in posture on the part of the congregation. If this plan is not acceptable, the announcements, if any, can follow the offering and the people rise again

to sing. This latter plan is one more generally adopted, but is, we think, more objectionable than the former one.

The Sermon. The sermon may well be entered into somewhat formally. It is an important phase of the service. The subject should be announced distinctly, the text also, with its book, chapter and verse in the Bible. Let the minister speak distinctly, with the authority of the truth, with the energy of the spirit. Let the sermon be much more than a sermonette: yet let it not be too long, so that it forms a unity with the other parts of the service, completely rounding it out. The prayer and benediction should bring the sermon to a culmination. If an extempore prayer here is not desired, the beautiful prayer of Saint Chrysostom is most helpful and appropriate. The last hymn in a service is often the most impressive one. It should deepen the message and bring the spirit of consecration to the highest mood. If there be a recessional, the benediction in the vestry with the "Amen" by the choir will be helpful. While custom differs as to the attitude of a congregation in the closing moments of a service, there is an advantage in having the people seat themselves, since it lends to deeper

quietness and to silent prayer. This is especially true if a moment or two elapses after the benediction, but before the "Amen" is said or sung. In recent years the custom has deepened to use the Doxology following the benediction. This is no doubt a device simply invented not so much as worship, but as a plan whereby the minister in the singing of it may make his way to the door. This is not to be defended, but while the wish to extend a hearty welcome to the people is laudable, this method of reaching the congregation on the part of a minister appears to be unworthy of a devout service. Much more to be approved is the method employed in Dr. Charles E. Jefferson's Broadway Tabernacle, New York City. Here the membership is trained to turn in their own pews and speak first to strangers, welcoming them, and seeing, if possible, that they meet the minister and people. This is true Christian hospitality; it is dignified and much more effective. While a service should ever breathe a spirit of welcome, it is to be doubted if it is expedient to stand at the doorway and block the exit of people by efforts at greeting, which are strained and sometimes, under the circumstances, unwelcome.

Protestant churches which enter into their heritage will regard that a service includes fellowship as well as worship as a legitimate part of a service. Some moment should be given for greeting, and the friendly word, which, if properly carried on, may well be encouraged. It had best be *after* and not before the service. It is beautiful and worthy of highest cultivation. A service closes worthily when the people find themselves passing out of the sanctuary with both a deeper consecration to God, and renewed joy in Christian fellowship, so that they are girded again for the great struggle of life.

WORSHIP IN THE USE OF THE RITUAL

CHAPTER VII

AT THE BAPTISMAL FONT

THE purpose of this volume does not require a discussion of baptism as a sacrament of the church; nor its meaning and value to the disciple of Christ. Neither is it our province to deal with the merits of infant baptism. The theological and ecclesiastical backgrounds of the ordinance are assumed. We merely present the ritual in its practical bearing as a part of the worship function of the church.

Baptism has less of the worship element than the Lord's Supper, but it belongs to the same category. J. M. Hoppin describes it as "a consecrating rite in which the church devotes itself and its members to the service of God; and therefore it is essentially a rite of worship."

The order of administration which we are here using is that of the Methodist Episcopal Church, but the technique described is that which a minister would use for any ritual, the only difference being that which would

be required by the immersion of the candidate.

We shall now proceed to describe the method of baptism for infants and for adults in private and public ceremony.

Infant Baptism

The ritual for infant baptism applies, of course, to children who have not yet attained the age of discretion, who therefore cannot choose the mode of baptism, nor intelligently answer the questions that are put to every candidate. A pastor often hesitates before a border-line case, and well he may, because he knows how futile are solemn vows mechanically spoken, and how irreligious is the ordinance of baptism when it contains no element of reality for those who are knowingly party to it. When in doubt it is better to use the ritual for infants, the parents assuming the same responsibility as for the infant in arms.

A Private Service. Since the sacrament of baptism is the door of the church, the most appropriate place for it, no doubt, is in the sanctuary. The home, however, is not inappropriate. At any rate, many infant baptisms occur there. On such an occasion a

vessel of water, preferably warm water, is placed upon a stand. The minister takes his position beside it. The parents stand before him, the father holding the child. When sponsors other than the parents take the vows they act for the parents in the service. The minister reads the opening address followed by the ritual prayer, all heads bowed. He then addresses the questions to the parents or other sponsors, who answer, "We do."

If friends are present they should stand as the minister reads the word of the Gospel, beginning, "They brought young children to him that he should touch them," closing with, "And he took them up in his arms, put his hands upon them and blessed them."

The minister takes the child into his arms, saying to the parents or sponsors, "What name shall be given to this child?" Then repeating the name he shall baptize the child, using these words: "N (the Christian name only), I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit. Amen." As he does so he touches the water, and then the child's head.

The minister should familiarize himself with the name before the ceremony begins, so as not to misunderstand it when asked for

in the ritual, thereby calling for a repetition; and also in order that he may speak the name clearly and correctly, not saying Marion when the name given is Mary Ann.

Presumably a man who has a child of his own knows how to hold one in his arms, no matter how young and helpless it may be. But not all ministers are married, and not all of the married have children. Hence the need of a word of advice on this point. We do not, in baptism, place our arm around the middle of the child's body turning its face down, its feet left dangling free, and apply the water to the back of its head, as the writer once saw a pastor perform in a public service. Infant baptism is not supposed to be a circus feature, for entertainment purposes. Never are "slips" and "breaks" funnier than upon solemn occasions, and the irreverent are always ready with a laugh. Rather do we hold the child so that it sits upon our forearm, its body supported by our upper arm and chest; or, if the infant cannot hold its head erect, it should lie comfortably in our left arm.

The rubric states that the minister may take the child in his arms, which implies that he need not do so. But the Scripture lesson suggests that he follow the Master's example

when he blessed the little children, and most ministers do so.

After the baptism we have a ritual prayer, an optional extempore prayer, and the service closes with the Lord's Prayer said in concert by all present.

A Public Service. Previous to a Sunday service in the sanctuary the minister visits the homes of all candidates for infant baptism, in order to explain to the parents their responsibility, if that be necessary; in order to secure all needed data for his records, and to familiarize himself with the candidates. If he takes them in his arms and fondles them at this time, they are likely to be "good babies" when he receives them in the public service.

The ceremony may well take place early in the worship hour, at the close of the first hymn, or after the *Gloria Patri.* The sooner it is done the less restless will be both children and parents.

At the appointed time the group approaches the front of the chancel during the singing of an appropriate hymn, or the *Gloria Patri,* or the quiet playing of the organ. The ritual proceeds the same as for the private service, except that when the child's name is given

the minister may say to the congregation, "Mr. and Mrs. N present their child for Christian baptism." This courteously identifies the candidate, and then only the child's Christian name is announced in the act of baptism.

The silver vessel of warm water rests upon a convenient stand to the minister's right, or it is held by an assistant. If several family groups are in line the portable vessel is carried from child to child. If the chancel is equipped with a stationary font, its position will be at one end, rather than in the center, and before it the first family in line will be standing. When the child is baptized the family walks to the other end and follows the line as it moves toward the font until the original position is reached. The next in order proceeds in the same manner, and so on until the last child is cared for. Then all the groups are in line for the closing prayers. While the organ plays softly the people take their seats or pass out of the sanctuary, and the next step in the general service of worship is taken. The entire ceremony should be effected without a break in the regular order, and as an integral part of it.

Certificate. The minister presents a certificate of baptism to the parents of the bap-

tized children, the cost of which should be borne by the church budget. In no case does he make a charge for his service, and the acceptance of an honorarium is hardly admissible. Baptism, like the Lord's Supper, is a sacrament.

Adult Baptism

There is little to be written on adult baptism in addition to that which has already been set forth on infant baptism. The ritual is, of course, different because the candidate takes the vows himself. The method differs only in a few particulars. The candidate kneels to receive the baptism. A woman removes her hat either before the ceremony begins or immediately before she kneels. In a public service, upon announcing the candidate, it is well to say, "I offer baptism to John Randolf Jones." Then proceed with, "John Randolf, I baptize thee—," etc. The reason why we do not use the surname is because it is not sufficiently individual and personal. There are several people bearing the same surname, but this is John Randolf. It is his Christian name which alone is used in baptism.

Registration. Every baptism must be regis-

tered on the church record. This is required not only for the knowledge of the church, but for the comfort of those who have been baptized. Some day the record may be needed for legal reference or for other but equally good reasons, particularly if the baptism occurred in infancy.

CHAPTER VIII

THE HOLY COMMUNION

Introductory

The sacrament of the Lord's Supper is the most significant rite in the Christian Church. This is true for every communion save the Quakers, who accept the inner meaning but who do not make use of the outward form. For the Roman Catholic and Episcopal Churches this sacrament is the central feature of worship, while without it, because of the theory which they hold as to its nature, these communions would be deprived of their chief doctrine. To them the grace of God is conveyed supremely by means of this rite.

Various names have been given to the sacrament. With the Roman Catholics it is the *mass;* with the Episcopalians it is "The Eucharist," or "The Holy Communion." Among the evangelical bodies "The Lord's Supper" and "The Communion" are the phrases most commonly employed. These are the simplest designations, agreeable to all; objectionable to none.

Nature And Meaning

Our theme, *the administration of the Lord's Supper,* is not primarily a discussion of its meaning. And yet it is necessary, if the presentation is to be properly made, to make reference to its meaning and therefore to its sacredness. From the Protestant point of view, what is the significance of this rite? The Roman Catholics regard it as one in which the priest, by virtue of the power vested in him, does, in the act of consecration, actually change the bread and wine into the body and blood of Jesus Christ. Of the bread the people partake, and so are divinely nourished. The celebration, so considered, is a mysterious as well as a sacred rite. Jesus Christ is thus made to be bodily as well as spiritually present. This it is which renders the mass so significant, and which gives to the priest, who alone officiates, a peculiar sacredness and authority.

Among the Protestant groups there is a general agreement, in spite of marked differences, as to the meaning of the supper. These bodies generally accept the sacrament in harmony with Hooker,[1] who believed that the

[1]See *History of Christian Doctrine,* Fisher, pp. 305, 354, 355.

reception is purely spiritual in its nature and that its significance may be experienced "by the worthy alone." Or, with Bishop Andrews, who maintained the reality of the presence of Jesus Christ in the sacrament; but as to the mode in which the bread becomes the body, "there is not a word in the gospel." Even Laud in his conception of the sacrament agreed with John Calvin, who said that the validity of the sacrament was not dependent upon the intention of the administrator. "To give it efficacy, the Spirit must attend it." We are considering the sacrament, then, from this point of view which is held by Protestants generally. There are to be found, it is true, different emphases. Some will lay stress upon its memorial character; some upon its sacrificial nature; some its symbolical meanings; but all unite in the peculiar significance and sacredness by which the rite, when reverently observed, quickens the mind and heart, so that the thoughtful reception of it is conducive to an unusual realization of the presence of God. As such, it is a service so impressive as to call forth the very highest worship. It is an effort to attain a super-experience of communion with God. Its universal observance is one of the remarkable facts in connec-

tion with the Christian Church. Because, therefore, of its sacred nature, and because without an active exercise of faith on the part of the worshiper it has no value whatever, we prepare to take the supper, keyed up as it were to a state of mind unequaled in any other act of public worship. These considerations lead us to think of the care which may well be exercised in the celebration. Surely here if anywhere everything should be done not only decently and in order, but reverently, beautifully.

Preparation of the Heart. We are now dealing with the administration of the supper. We recognize that as compared with the more spiritual side, this aspect of the celebration will be considered to be relatively unimportant. So in comparison do we ourselves consider it. We have no mind to worship a form. We are seeking the very best forms in order that we may achieve spiritual ends. We would cheerfully agree with anyone who contended that the spirit in the sacrament is primary; that the manner of administering it is secondary. In all of our consideration of this subject we do not forget the need there is for the greatest preparation of all—the heart preparation of the one who

receives the sacrament. It is to stimulate this that we emphasize the orderly, the reverent spirit in which it should be carried out. It is in harmony with this thought that the various communions have been so careful to provide proper approaches to the service itself.

In the Congregational Churches of New England in the early day there was the preparatory service, a special meeting which preceded communion. It was held a day or two before the Sunday. All communicants were expected to attend it, and there, by self-examination and confession, prepare for the celebration of the supper. The Methodist love feast, so long characteristic of the various Wesleyan bodies, which placed the emphasis upon brotherly love and fellowship, was another means whereby the Lord's Supper itself was to be made more real and spiritual. It immediately preceded the communion and was a significant preparation for it. Nor must the ritual service itself, longer or shorter as the various churches provide it, be forgotten, since it is thoughtfully composed with the idea that it shall prove a chief means of spiritual help. It contains passages which constrain to meditation, self-examination, and

confession, with dedication. As one's mind follows these great statements and prayers it will be felt that the ritual reverently carried out has a large and noble design, for its purpose is to create an atmosphere into which self-examination and consecration are most natural.

Discipleship Not Imitation. As we come to the service it will be seen at once that our duty is to enter into the spirit of it, and not to be too much concerned as to its forms. For this reason, too, we need feel no compunction to imitate strictly the exact forms. In other words, it is no guarantee of discipleship to re-enact the Lord's Supper literally. It is the spirit and not the letter that we are seeking. For the moment we conceive that it is the *letter* of the sacrament which is to be considered, we are plunged into all kinds of difficulty. Take the attitude in which we are to receive it. The Passover of which the Supper is an outgrowth was received undoubtedly standing.[1] It signified the departure of Israel from Egypt. The loins were girt, and everyone was ready, as the attitude indicated, to set forth upon the journey. Through the centuries, as it continued to be observed, the

[1]See Dean A. P. Stanley, *Christian Institutions.*

Jewish people came in time to adopt the posture of the Romans at feasts, and so reclined upon couches. More and more too the Passover took on a festival character. But the fact that Christ and his disciples stood or sat or reclined at the table is of no real concern to us. We do not need to imitate them in these respects. Da Vinci's wonderful painting, which has been to many such an everlasting joy, represents the disciples as *sitting*. This is probably *not true* as to fact, but the value of the picture is not one bit lessened thereby. It is discipleship, not imitation, which concerns us. Thus, as we do not imitate the posture, neither do we imitate the vessels, the cup, nor the same kind of bread and wine. So much is this festival an indication of discipleship and not imitation, that the very widespread use of the individual cup at communion has come about with little opposition.

It would not be strange if Protestantism should be found to be creating a new atmosphere for the Supper. There is a tendency to make it less somber, less funereal in character, and to emphasize its festival, joyous, if solemn character as originally observed. To this end an open chancel with an inviting entrance past the altar rail, the table on a

higher level but free, and as symbolizing the approach to God, open and accessible to the people, would help greatly to create a sense of a free approach to God himself. Perhaps there is no better statement of the real spirit in which the Lord's Supper should be observed than that of Martin Luther's. "The Supper which Christ held with his disciples when he gave them his farewell must have been full of friendly heart-intercourse; for Christ spoke just as tenderly and cordially to them as a father to his dear little children, when he is obliged to part with them. . . . It was simple, quiet table-talk: every one opening his heart, and showing his thoughts freely and frankly, and without restraint. Never since the world began was there a more delightful meal than that."[1] We do not quote this in order to advocate a free, social meal without form or ritual. But quite within the usages now to be found in the various communions there may well be not only the memorial character of the Supper, but also its festival character, one that renders its observance more free, more joyous, although no less reverent. One way to accomplish this is by the use of such music as will lighten the service

[1]Quoted from Dean Stanley's *Christian Institutions*, p. 39.

and emphasize the joyous and more inspiring features of the Christian religion.

The Administration of the Service

Let us now consider how the Supper should be administered.

Historical Forms and Authority. The various denominations, however much they may agree as to the meaning of the sacrament, have their own ritual and customs with regard to it. As to ritual, some use more, some less. As to posture, some kneel, some stand, some sit. As to passing the elements, some churches assign this task to laymen who are office holders. The Methodist groups generally, following John Wesley, restrict the right of administration to fully ordained ministers exclusively. Here a deacon may assist, but his ministerial authority, being partial only, does not empower him to carry on the service alone as an elder may.

A Representative Communion Service. Perhaps the best way to consider the celebration of the communion is to study a particular service as it is set forth by a representative Protestant church. Let us consider, then, the manner in which it is conducted, following the ritual of the Methodist Episcopal Church.

This will be found to have little or no sectarian emphasis. It is one which has been developed through the centuries, and is much older than the denomination which has appropriated it. Its employment should be considered by no means peculiar, for the ritual is almost identical with that used by various communions, especially by the Church of England, which, in turn, inherited it from the past. Those who are accustomed to very little if any ritual may not feel so much at home with it as with some less formal service. But this need not prevent our obtaining assistance from a study of so rich an order. This service, although it is ritualistic, yet is employed by a church which in all of its ways of worship, save its rites, allies itself with the free churches. This fact should render the form less objectionable on the part of the nonliturgical churches, where prejudice against any rituals might be aroused.

The Setting for the Service. The Chancel. Before the people gather, the table as well as the sanctuary should be in perfect order. Whatever may be the form of the chancel used, it is surely fitting that the table be so situated as easily to catch and hold the attention. It should be the focal point for all wor-

shipers, high enough to be visible, in a way separated not only from the congregation but also from the choir, thus indicating that it is worthy of having a distinctive position; and yet there should be a certain openness of approach which of itself is an invitation. In the chapter dealing with church architecture the location of the table as well as the general setting of the chancel has been sufficiently explained. But so many and so grievous have been the errors in constructing chancels that we may pause a moment to give a practical suggestion. In situations where a minister on going to a church will find the location of the communion table and the serving utterly impracticable, so that the entire chancel must be rearranged; where the pulpit and lectern are situated one on either side with an open space between as indicated previously, it will be found convenient to have the table in full view, elevated a little with wide stairs leading to it, thus allowing plenty of room within the altar rail below in which the ministers may move about when serving the Supper. So arranged, neither the pulpit nor the table need ever be removed from its rightful place. To move the symbols of our religion about from pillar to post is an act of vandalism, and it

accounts for much of the irreverence which attends our Protestant sanctuaries.

Where a complete rearrangement of the chancel, which might demand rebuilding, is impracticable, a rearrangement for the communion service can be effected which, while it will be an expedient only, will greatly aid in a decorous serving. We will describe the two difficulties which a minister is likely to meet with in poorly arranged chancels, and offer suggestions regarding the rearrangement for this special occasion.

Difficulties. Consider first where the table stands regularly in front of the pulpit, a step or more below the pulpit level but where the space between the table and the altar rail is so narrow that when the people are bowed in communion the minister cannot pass freely in serving the elements. In such a situation, the pulpit should be set to one side, and the table lifted up to a level with it, and in the center of the platform, placing it back to the choir screen, or in case there is no such screen, then back to the rear wall. From here the Supper may be served. In such an event the minister will be a little distance removed when at the table, but that will in no way lessen the dignity and beauty of the service. As he goes

to and from the table to the people he can use the steps leading to the pulpit platform, which are regularly provided for entering and leaving the pulpit.

The second difficulty relating to improperly builded chancels, of which strangely enough there are not a few instances, is that in which the altar rail is builded so that the pulpit must stand close up to it, and where, in such cases, the table usually stands outside the railing, on the floor-level of the congregation. This is, of course, wrong in every way, for it violates the symbolism of the railing, whose special function it is to mark off and "protect," as it were, the Lord's table or the "altar." To properly prepare for the Supper, therefore, it will be best to remove the pulpit to one side for the service, to lift the table up and within the railing, and to place it back to the choir screen or the wall, leaving ample space for the minister to pass and repass in serving.

These suggestions are made as methods of expediency only, since the provisions indicated can never have the advantages of a chancel which is builded suitably in the beginning. The consideration of these problems shows how important it is, from a practical

point of view, to say nothing of the artistic or the symbolical, that a minister should be deeply concerned with the architectural features of the church building. Especially should care be bestowed upon the sanctuary itself, to make it worshipful, while the chancel will need attention beyond any part of the building.

Arrangement of the Table. The table is now in place and the Supper is spread. Thus prepared it is covered with a "fair white linen cloth." The freshness as well as the spotlessness of such a table need scarcely be emphasized. The servers containing the wine are placed in the center of the table, one upon another; with the plates of bread, one on either side. Let the bread be cut into small but not fine cubes, which may be placed upon a plate, over a doily if desired, but not within the folds of a napkin as is frequently done, in which case there is danger of the napkin catching upon some object, as the bread is being passed, and the bread be thus scattered. Often also a napkin is used to cover the plate of bread while it rests upon the table.

Church Training for the Communion Service. Before we consider the actual serving of the Supper it will be well to emphasize the

duty of instructing the congregation as to the procedure. One of the joys of such a service is the intelligent, the hearty co-operation of all the worshipers. To secure this means careful and patient training. The people should be familiar with the procedure of the service, that at no point will there be the least uncertainty. To be perfectly confident as to when to join in the service, when to come forward, when to kneel, etc., is worthy of attention in order that the best results may be obtained. Nor is it only that the ritual implies a certain order and that it is the duty of all to be familiar with that order, but, rather, that the confidence, the freedom, and therefore the spiritual values, are greatly increased by such a thorough understanding. To carry out the administration of the Supper satisfactorily the minister should give careful training to the choir and to the entire congregation. This, of course, will have to be done previously, so that the service itself may proceed without apologies, explanations, or directions.

The midweek service may well be used for purposes of such training; and when instruction is being given in church membership a few hours may be employed profitably on this and like subjects. Children and youth are

very quick to learn, and the minister should see to it that they also are thoroughly instructed. As a rule, the official board meetings deal too exclusively with finances. Well will it be to limit the time which shall be spent in matters which are of a business nature only, and reserve the rest of the hour for the consideration of the more spiritual concerns of the church. In matters of this kind, even the leaders have too little insight, or they bestow upon the subject too little thought. The church needs a laity that is thoughtful, solicitous, and intelligent as to the worship program, as well as to the religious education and the recreational programs in which their church is engaged. To examine the communion service from the instructional point of view is one of the many features which are worthy of consideration. To such intelligent co-operation the laymen must come, and this is the way thither. It seems fairly clear now that the Christian Church cannot hope to do its work in the world, unless the people are to take its work seriously. They must somehow go to school to Christ, and this is true in respect to worship as well as in respect to religious education and other features of church life.

The People and the Communion. Considering the co-operation of the people, then, in the act of Holy Communion, the minister should see that they know at least the essentials of the rite and how it is to be administered and received. Consider a few items in procedure which every congregation should know and should be able to carry out without a word of explanation: They should be taught to stand when the invitation is given; to voice, as a congregation, all the "Amens" in the service; to know in which of the prayers they are expected to join; to receive the communion with ungloved hand; and even more important, to cultivate the right attitude of mind during the service, to follow the ritual, making a thoughtful interpretation and application of it. To do these and like things is to so lay the heart open to the spiritual meanings of the service so that the hour shall be deeply significant.

The Ushers. Another group with which it is important to have an understanding is the ushers. Especially where the congregation is a large one, care should be taken that these shall work in perfect understanding with the minister. This will not only avoid confusion but will greatly expedite the going and coming

of the communicants. In order to so assist, the ushers should be conversant with every step of the procedure, and be ready to act at every juncture. To illustrate, they will know the order in which the people are to come forward, how many are to come at each serving. It will be best to admit the people first from one part of the church, and as these retire to invite a group from another side so that there will be no confusion, no crowding, and as soon as the people begin to retire on one side, others may arise at once from the other side of the church and make their way forward.[1] Besides the sense of order and quiet which is thus experienced there is the time saved, every minute of which is precious.

Even more important than the arrangements with the ushers is the understanding that should be had with the *organist* and *choir,* for these have their full share in the service; they too are ministers who have distinctive duties and opportunity in this hour. One of the most important of these duties is to lead the congregation in the responses. As to the organ, it affords the music upon which we must chiefly rely. It may well be played

[1]It has been suggested that written instructions may well be given to the ushers.

throughout the service, except when the minister's voice is being heard; while even then it should not cease abruptly but rather slowly give way. The great difficulty is to have the organist play softly enough, for here, as in the regular service of worship, it is confusing to hear the organ and the minister's voice each striving to be heard and more or less in conflict. In consequence, the people can concentrate upon neither one. Whatever vocal music there may be—and we emphasize the value of this also—the organ may well be heard in the intervals, feeding to the full, as it were, the heart aspirations of the worshipers.

The Communion in Relation to the General Service

Let us now consider the worship period as a whole, including the communion. The table as it stands in full view with the communion service upon it should speak to each worshiper and give to him from the beginning the dominant thought of the hour. The service at which the Lord's Supper is served is distinctively one of worship. In view of this, the early part may well be abbreviated; in fact, it were better so to do. Otherwise there will be repetition and an undue prolonging of the

hour. Further, the point needs to be guarded that plenty of time should be allowed for the communion, so that this most important feature shall never be hurried, and so that the general period shall extend but little if at all beyond the hour of regular service. To arrange this proportionately is a matter of no little moment, and is a matter worthy of very careful consideration. It should be the aim of every church to develop and maintain a deep interest on the part of the congregation in the communion service, and in order that it may thus meet the needs of the congregation it should be conducted with regularity, orderliness, and at such length only as will best suit the actual circumstances of the congregation. To so plan will be to so celebrate the Lord's Supper as that it shall become a real means of grace—something to be looked forward to, not an hour from which to escape if possible. On the other hand, it should be awaited with gladness, and when the hour is past, it should prove to have been an inspiration. A suggested service for communion, which seeks to be in accord with the right principles of procedure, and which also seeks to avoid repetition in a service, is as follows:

1. Prelude.

2. Hymn—a hymn of worship, appropriate to the morning or evening service, objective in character.
3. Invocation: or Silent Prayer.
   (Do not use a confessional prayer here in a communion service, which comes later in the communion, nor any prayer found in the ritual for communion. Use *extempore* invocation: or some ritual prayer other than any in the communion service.)
4. Anthem. (If an anthem is not available, use some choral response—hymn, Doxology, or Gloria Patri, all standing.)
5. Scripture.
6. Offertory.
7. Hymn. (New members, if any, may be received at this time. Otherwise this hymn may wisely be omitted, unless there is plenty of time.)
8. Address.
9. The Communion Hymn. (During which the cover should be carefully removed by the minister, he having taken his place to the right of the table. This hymn, if the Commandments are used, is sung preferably while seated.)
10. The Ten Commandments with Responses.
11. The Lord's Supper.
12. The Postlude.

The Communion Hymn. This should be selected with care, should be fairly familiar, should be especially appropriate both in words and music. Let it be announced distinctly as the communion hymn. This hymn directly introduces the administration of the Lord's Supper, and thereby gives the keynote to the communion. As it is about to be sung the minister takes his place at the table and removes the cloth, so that all is now in readiness. Some appropriate hymns are:

"Break Thou the Bread of Life."

"Jesus Spreads His Banner O'er Us."
"Breathe on Me, Breath of God."

Let the hymns not be too funereal. Let them be of various kinds—penitential, meditative, quietly praiseful and trustful, etc.

The Ten Words. It will be seen that the saying of the Ten Commandments is advocated in this order of worship. Also let there be a response after each commandment, to be said by the people. With some variation, it runs:

"Lord have mercy upon us
And incline our hearts to keep thy law."

The commandments and responses will be found in most of the hymnals. The intelligent and earnest reading of them by the minister makes a deep impression, while the aspiration expressed in the responses and said by the people ought to have a peculiar value. Further, this feature quite appropriately precedes the Confession, as found in the early part of the ritual, and rightly prepares all hearts, since the saying of the Commandments in its very nature is a kind of confession in itself. It is better for the people to say the responses in unison than to have the choir sing them. This allows for the personal expression on the people's part, which cannot be valued too highly. Of course the use of the Ten Com-

mandments may not always be enjoined. But we recommend them because historically they have been so related to the Supper, because they are the foundation upon which the world's morality rests, while in the breaking of them is the overthrow of all civilization. Since, then, the Commandments have been accepted by our Christian thinking, and thus in a real way represent the heart of the Old Testament; since, in these days when the social aspects of religion are being given more and more emphasis, it is fortunate that the church has such a fundamental statement of the primary principles by which society is bound together.

Summary of the Service So Far. A glance backward will show that the entire service, thus far, has been leading up to this moment. The movements which follow, before the people are invited forward are designed to help the communicants to draw near to the Supper in the truest spirit. The rightful mood to be attained is expressed by Bishop R. J. Cooke,[1] "Elevated spiritual character, fineness of fiber, and the grace of Christian culture, all enter into a worthy and dignified presentation of this most sacred rite."

The immediate and direct celebration is now

[1] *History of the Ritual*, p. 244.

begun by the use of the ritual. If an offering for the poor is to be taken, it should be received just before the communion hymn is sung, during which the scriptural selections may be read. In our day there are so many and different avenues of giving that this part of the service is usually omitted.

The Administration of the Communion

The Ministers. After the Commandments, the officiating minister will take his ritual in hand, it being so marked that, even if the book close unexpectedly, he may easily turn to the place. If other ministers are to be invited within the chancel, this is done at the time when the special hymn is announced, and these will have entered the chancel and taken positions about the table. All should keep the table both in mind and in view throughout the service; they should stand near enough to the table to kneel about it and not before the altar rail. Thus will they be in the proper place not only to commune but also they will face the table on which rests the symbol of God's presence, and will by their very attitude impress upon all the thought of the Supper and the presence of God. It is customary to invite other ministers not only to come within

the chancel but also to take part in the ritual. So customary is it that it would almost seem to be an offense not to do so; but it will be more helpful for one minister to conduct the entire ritual service. Ought we to allow ministerial courtesy to work to the detriment of the service? The ministers who are present can, however, do much by leading the congregation in the passages to be said unitedly, in addition to assisting in serving the elements.

The Invitation is the first movement in the ritual proper as the service begins. The people stand while the minister reads. Though brief, it is a very noble and significant statement, and should be read impressively.

The Congregation and Responses. During the prayers the congregation with the ministers kneel or bow down in their several places. There is every evidence in the history of the ritual that even where prayers were assigned exclusively to the minister he was to offer them *for* the people. His voice was their voice. Thus: "*We* do not presume to come to this thy Table . . . trusting in *our* own righteousness." Yet there has been a growing tendency to bring the congregation more expressly into the service by the use of their united voices with respect to a number of prayers, and all

the "Amens." The first prayer in which all participate is that of the General Confession.

Then shall this general Confession be made by the Minister in the name of all those who are minded to receive the Holy Communion, both he and all the People devoutly kneeling and saying:

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son, our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy name, through Jesus Christ our Lord. Amen.

Observe that this is a *General Confession.* In its present form it goes back to the sixteenth century. It is suitable to the needs of every worshiper. The specific confessions which anyone may wish to make will no doubt be suggested by the words of the General Confession. But the truth to be emphasized is that *confession* stands at the gateway of the Supper. So natural is this that from the

earliest times this has been the order. For this reason we may in the place above noted repeat the Commandments, being in themselves indirectly a confession, as a preparation for the confession itself. The prayer which follows is a further petition for pardon. In substance it is the same as the statement of absolution in the Episcopal service. In the Methodist Episcopal Church service the minister kneels, and by this prayer deepens the sense of confession, while in the Episcopal service the priest stands, and turning to the people offers the prayer, where it is in the attitude and the language of an absolution.

In the ritual which we are here considering there follows a collect which should be said by the minister and people in unison. It is probably no exaggeration to say that this is the best-known and best-beloved prayer to be found in the entire ritual of the Christian Church. Essentially it is a *prayer for purity.* Rightly understood, it forms a triumphal close to the process of a soul journeying from penitence and confession, on through pardon, to a re-establishment of his life in God through cleansing. This prayer, which, next to our Lord's Prayer, has now the affection of the human heart, may well be quoted in full.

The Collect

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name, through Jesus Christ our Lord. Amen.

Then follows a petition said for all by the minister. It is called *"The Prayer of humble access."* It will be observed that we here turn our thought more particularly toward the Supper and its effect upon the worshiper, the period of confession having come somewhat to the end. Then the service moves on from a sense of unworthiness, on the part of the worshiper, to one of pardon and peace.

The ritual now leads us on to the *Prayer of Consecration.* In solemnity, in significance, this must be looked upon as the high moment in the service. Like the other great prayers, so this one has come down to us through the centuries. It too is not only an old prayer in its present form but is based upon great passages from the Scriptures as upon a foundation. In it the simple elements of bread and wine are consecrated, that they may serve as symbols of the body and blood of Jesus Christ. The prayer is made the more impressive because of the brief recital of the events which

took place on that night when the Holy Supper was instituted.

We have now reached the very heart of the service, the significance of which is emphasized in some of the churches by the fact that the right to consecrate the elements, which in essence is the administration of the Supper, is reserved for only such ministers as are fully ordained. The "Amen" which concludes it, therefore, may be looked upon as the crowning one of the entire service. Sometimes it is distinguished by the use of a threefold "Amen," as indicative of the special solemnity of this act. It is naturally followed by a moment of quiet so hushed in character as to have no equal in any other moment of a church service.

The minister himself then partakes of communion, after which, or during which, he administers it to the other ministers, if there be such, who are kneeling with him about the table. He may not serve the other ministers and then serve himself, as the idea is that having himself been divinely nourished he is thus empowered, and only so, to serve others with the Holy Supper. What may seem, therefore, to be a superior and unbrotherly attitude rightly understood is not so at all. The order of receiving the Supper, to the adminis-

trator first, and then to the other ministers, and finally after them to the people, is no act implying superiority of the cleric over the lay worshiper, but an order maintained solely because of its symbolic significance. Many a minister has wished over and over again that he might be permitted to observe the Supper last and not first—to gather up the crumbs under the table.

Having partaken of the Supper with his fellow ministers, he resumes his kneeling posture, if it has been necessary to arise, in his own place at the table, and the silence is broken by the voice of the administrator in the use of the Thanksgiving, which begins: "It is very meet, right, and our bounden duty." It will be seen that this is a transitional statement from the reception of the Supper to the *Ter Sanctus.* It is said by the minister, not by the congregation. The Thanksgiving spirit swells louder and louder in the paragraph which follows. The *Trisagion,* or thrice holy, as the word means, and the *Ter Sanctus,* the one word coming to us through the Greek, the other through the Latin, but having the same significance, are taken from the song of the seraphim in Isaiah 6 and the song of the angels in Revelation 4. 8. Usually the words, "There-

fore with angels and archangels" on to "Holy, holy, holy," are said by the minister, and are known as the preface to the *Sanctus.* But the rubric directs that all shall say it, both minister and people, and thus bring it to a triumphal conclusion. The joyousness of this moment in the service may well be expressed by the manner in which we utter it. It is praise, distinctively. Where the *Sanctus* is to be sung care should be taken to use the most beautiful musical setting possible. In the Methodist Hymnal there is the first chant of the *Sanctus,* by an unknown composer, which is the one usually sung. But this same Hymnal contains a most noble setting by Carl F. Price.

The moment has now arrived when the congregation is to be invited to commune. The minister will so indicate by a brief, direct, cordial invitation. He may well refer to the general invitation given at the beginning of the service and to the catholic yet definite nature of that invitation. In addition to those who regularly commune there are two other classes usually present who need special invitation. There are those who on this occasion are in another than their own church, and who are not quite sure, therefore, as to whether

they are included in the invitation, even though the words are fairly clear. Then there are those who may be led to confess the Christian faith, who have not hitherto done so, and to whom a special assurance of welcome will be appreciated. This may be done, just before the people are invited to come to the Supper.

In celebrating the Lord's Supper we should not overlook the special attention which many churches give to the choir. For the choir is more and more looked upon as a ministry of song, and as such the members are to be thought of much as we consider the ministers. In many churches the communion is served to the choir as a body, they coming forward after the rest of the congregation has communed. But it is a growing custom, and a better one, to serve the choir first after the minister has communed. This should be done naturally, without undue emphasis. The custom is strictly in accord with the minister communing *before* the people, and it has the same significance. The choir's work is scarcely less sacred and demands scarcely less grace. This becomes, therefore, a beautiful feature of the celebration and will have a tendency to deepen the religious atmosphere.

The instruction which we have emphasized

as important and which has been previously given will have acquainted the body of the people with the procedure for the congregation, and their example will be a guide to such as may have any uncertainty. Those so instructed will come forward without uncertainty and with freedom. They will kneel at once when they reach the altar railing, where they are oblivious to all around them; and they will remain so until they arise to return to their pews. They will, of course, receive the communion with ungloved hand. They will have been led to make the ritual service a time of heartfelt preparation for the Supper, and the period when the congregation is being served a period of worship and meditation.

The people having come forward and knelt, the minister in charge will take the bread, hold it forth, and say distinctly so that all may hear the sentences of the ritual, which begins, "The body of our Lord Jesus Christ, which was given for you," etc. Then he will pass the bread in silence, unless there is music. He will pursue the same course, with its different words, as he is about to pass the wine. If the minister serves alone it is best to serve all with wine before the glasses are gathered after serving. Also, if alone he may

serve the congregation beginning on one side, one time; on the other side, another, instead of beginning uniformly at one place. Frequently where a number of ministers participate, there will be two plates of bread and two servers of wine passed simultaneously. In such cases, the serving should begin of course at the extremities of the group.

The dismissal of each group may be very impressive, but it should never be an extended one. It has been the custom for the ministers to offer an exhortation after each table. Often this is prolonged, is inappropriate, and not seldom tedious. Where choral numbers are being given during communion it will, of course, be impossible to have dismissal of tables in any such form, even were it desirable. Under such circumstances such words as "Arise and go in peace" quietly spoken are all that are expedient or, indeed, necessary. If there is no vocal music, as the serving of a group draws to a close, a noble and appropriate passage of Scripture, or the verse of a hymn quoted may well be said.

When the last group has retired, the table may be quietly re-covered. Care, however, should be taken during the serving that all things be kept in order. Not seldom are trays

spread about the table and even on the platform. Let all the trays be returned to the table after each serving, and properly placed. Study just where and how this should be done. The aim is to present an orderly table throughout the service; then re-covering it at the close is but a momentary task.

In concluding the service the minister will do well to follow the ritual as carefully as he did at the beginning of the same. This is too seldom done, with the result that we come short of the full results that might be obtained. Most frequently the service is made to conclude immediately with the benediction, or an *extempore* prayer and benediction. This is not to be commended. We need the closing service as given in the ritual in order to bring to bear the full meaning of the hour. Let us then follow the ritual. As to the closing, first of all, offer the Lord's Prayer. Then let all say the prayer which begins "O Lord, our heavenly Father, we thy humble servants—" etc. The essence of this is a renewed, solemn, and beautiful prayer of consecration, in harmony with the principles of the order of worship as set forth in the earlier chapters of this book. It is a very noble, a very deep prayer of consecration.

The last general utterance is the *Gloria in Excelsis.* It likewise is to be said or sung by all. Ofttimes it is sung by the choir. As the attitude in the Lord's Prayer and the prayer following is a kneeling or bowed posture, so the attitude here should be a standing one, on the part of all. It is most emphatically a praise feature, and as such requires that we all stand to engage in it. The service closes with the full apostolic benediction, after the Salisbury use. It is better to use this and none other for the closing words.

Perhaps no service of public worship means so much as this, or requires such honest self-examination. We commend, then, a quiet, a meditative closing, in which, if possible, the organ shall sympathetically speak for all the unutterable word.

CHAPTER IX

AT THE MARRIAGE ALTAR

"ALL mankind loves a lover." Emerson could have said with equal truth, all mankind loves a wedding. Since marriage is the oldest social institution, public interest in weddings must hark back to the beginning of society. All through the passing centuries and among all tribes and nations of men that joyous interest has persisted. Even in these days of thrills and demand for more thrills and keener, the announcement of an approaching marriage is bound to command attention. Boredom is never associated with a wedding, and the marriage service is one public ministerial function in the course of which nobody snores.

Besides the principals and their friends, two larger groups are interested every time the wedding bells ring. One of these is the state. The family being the unit of society, the state seeks to insure its purity, stability, and high character. As goes the family so goes the state. The virtue of the one tends to guarantee the welfare of the other. Marriage

is therefore a matter of vital concern to any commonwealth.

The other large group especially interested is the church. If the state hopes to achieve its aims with reference to the family, it must have, as it always has had in Christian civilization, the active aid and support of the Church of Christ. Therefore, in view of the purpose of this chapter it is our task to stress

The Church's Interest in the Marriage Altar

The common use of the word "altar" in this connection is significant of the religious nature of marriage, which the ritual describes as "instituted of God in the time of man's innocency, signifying unto us the mystical union that exists between Christ and his church." The Christian idea of marriage is that of a holy relationship characterized by mutual surrender of will. A sacrifice of love it is with no want of respect for the individuality of each, and with full recognition of equality in love, in dignity, and in honor. It is a mutual consecration to the well-being of each other and to society, a voluntary sacrifice upon the altar of sanctified love.

In harmony with this conception the

marriage ceremony is religious in content, and should be conducted as an act of worship. On such an occasion gratitude for divine mercy should be voiced and consecration made to God's service. Here prayer is to be offered that the betrothed may be sensible of the meaning of their vows, and that their love may be, now and always, a spiritual, holy affection. Here Christianity covers the most intimate of human relationships with a peculiar glory, and every word should stress the sacred nature of the event. Such joyful festivities the Lord himself favors with his blessed Presence, as in Cana of Galilee.

Observed as an act of worship, the ceremony may bear much holy fruit in the lives of the principals. It may even lead to the regeneration of a soul, as it once did in the experience of the writer. The groom accepted Christ as his Saviour during the general repetition of the Lord's Prayer, and that night he "set up" a family altar in his new home. Whatever wedding guests may think about the nature of marriage, it is the function of the church to clothe it with an atmosphere of worship.

In harmony with this religious emphasis the church makes its own regulations and restrictions in regard to wedlock. Some denomina-

tions forbid marriage of a divorced person if a divorced husband or wife be living, except that person be the innocent party to a divorce on the ground of adultery. Whatever the church's regulations may be, the celebrant, in all good conscience, observes them.

The Minister's Interest in the Marriage Altar

Since the minister is one of the three essentials to a Christian wedding service, what he does and how he does it is a matter of great moment, and his conduct is observed with peculiar attention. How necessary, therefore, that he be thoroughly prepared to do his part both with personal poise and with ritualistic skill. When a timid bride says to the minister after the ceremony, "If you had not been so calm and so sure of yourself, I would have collapsed. I was so dependent upon you," he realizes that the service which he may render to the couple covers more than state or church ritual demands.

The feeling of a wedded pair for the man who unites them is one of the beautiful compensations of the ministry, a feeling of gratitude and even affection that abides through the years. He is never forgotten, and they

take comfort in the belief that he is interested in their family affairs and in their eternal happiness. Consequently, when the first child blesses the home, "the minister who married us" is often the choice for the rite of baptism. No one has opportunity equal to his own for influencing such couples and families in regard to religion and the church. Doubtless most men make good use of such openings for their ministry.

On this account a pastor is prone to jealousy when a colleague is invited to officiate at a wedding of his parishioners. He naturally expects to unite all marriageable folk in his church, although, when in his right mind, he never forces his attention upon them. He observes the courtesies. Neither does he bargain with prospects or exact a promise that they will engage him even though he be located elsewhere. That is unethical treatment of his successor and a breach of the Golden Rule. The bride's choice for the service is the sole concern of herself and her fiancé, and it must be respected. Sometimes, for the best of reasons, she prefers a former pastor, or, "the minister who married father and mother." To select him is not necessarily to slight her pastor. Nor should he so regard the matter. She

may invite him to assist. If that does not occur to her, she will at least invite him and his wife as guests. Whatever she requests, he will graciously accede to, as becometh a Christian gentleman.

When a minister outside the parish is summoned, he should, in a brotherly way, communicate with the local pastor before the wedding day. In many cases he will find it convenient to suggest tactfully to the bride that her own pastor be invited to assist. Remembering that we are brothers, let us do nothing to make each other's work harder, but, rather, easier and more joyous. All of us appreciate the value to our ministry of officiating where our own pastoral relationship is concerned.

The Minister's Preparation for the Solemnization of Matrimony

The minister's interest in what occurs at the marriage altar is shown also in complete readiness to meet every requirement relating to the ceremony.

Preliminary Considerations. About the first thing to be done is to satisfy oneself that the marriage contemplated has the *sanction of the church.* Has either person been married

before? If so, is the former husband or wife living? If living, the law of the church covers the case, and the minister will act accordingly. If neither person has been married, he still desires to be free from the suspicion of anything in the history or circumstances of either which is irregular, or which would invalidate a true Christian marriage, or even render it unhappy and unfortunate. Far better is it courteously to decline to serve than to be the means of inflicting a lasting injury.

The License. Examine it carefully to make sure of its issue by the State and county in which the marriage is to be solemnized. The time for this precaution is before, not after the ceremony.

The minister fills out the certificate attached to the license and returns the same to the county clerk, if the law requires it. Different States vary on this point, some demanding the return, others not; some allowing a certain period for it, from three days to two months; some fixing a penalty for failure to return the paper, others exacting no punishment. Of course the experienced man does not need this information.

Marriage Certificate. The State, as already said, furnishes the certificate that is to be

returned with the license for record; but the minister supplies one for the bride. This is in his possession at the time of the wedding, after which it is filled out and signed. The most popular certificate now used is the booklet form, which may be secured at various prices.

Witnesses. Not every State requires witnesses to a marriage. When it does, a place for signatures is found upon the certificate to be returned. The certificate furnished to the bride always provides for witnesses, whether the State calls for them or not. The signatures should be written in for the protection of the couple against legal or other difficulties that sometimes arise.

What to Wear. When a couple appear at the parsonage for a private service no special attention need be paid to the question of clothes. At any public wedding, formal or informal, day or night, the proper garb is one's pulpit suit. If a gown is worn there, it is the proper attire for weddings. Now and then you may see a minister clad in full dress at a formal evening wedding, which is correct for the reception following but not for the ritual service. That outfit is suitable for purely social occasions. No recognized authority in

nonliturgical communions prescribes the minister's clothes for any occasion. Custom must, therefore, be accepted as the arbiter, and its dictum is sending the time-honored Prince Albert to the discard. The frock cutaway coat takes its place, for weddings as well as for the pulpit. The only information that we can secure from clothing stylists and wedding party experts indicates the garb as above stated, which agrees with the rapidly growing custom.

When a cutaway coat is worn for the wedding the style authorities fix the following as the correct combination. It is the same as for pulpit use, as indicated in a previous chapter. The facts bear repetition because we desire this chapter to be complete in itself for convenient reference. The combination is black or dark oxford gray coat with vest to match. Trousers striped gray and black; derby hat; shirt, clear white, pleated or plain; collar, wing, poke, or double; wing preferred for a minister. But some brothers are not built to wear it. They must wear what they can. Scarf, black bow with wing collar; black with white stripe four-in-hand; ascot scarf with wing or poke collar; or, the above four-in-hand with double collar; black shoes and socks. Of

course the suit is freshly pressed. The bride would feel embarrassed to see her minister wearing baggy trousers or wrinkled coat.

The Ritual. Some communions authorize their own ritual. In others the minister is free to choose or to compose his own. Often the bride requests the use of a particular service. In that event her choice is likely to be that of the Episcopal Church. The Methodist Episcopal ritual is a modification of the same, and since its use is so widespread and we are so familiar with it, we shall consider it alone.

There is no special point in characterizing or praising it, but there is a special point in urging ministers who use it to do so without amendment by addition. It is a complete whole. Nothing added in the way of poetry or pretty speeches bedecked with verbal blossoms can make it more beautiful, more dignified, more impressive, more worshipful. If a few people commend such affectations, the celebrant never learns what the majority think. Not always is it true that only those of cultivated taste express themselves in complimentary terms to the minister. Never have we heard unfavorable remarks about the ritual as we now have it; always words of praise. Why spoil it?

Moreover, in most instances the entire service should be used, unless the "charge" to the couple be omitted. The ritual is not long, it only seems long to the nervous principals.

A ritual is read, not recited without the book. Whether the book is used or not it should be held open in the hand as a symbol of the church's authority and sanction. The reading should be deliberate in rate, intelligent in expression and moderately loud so that all the guests can hear. In outline the ritual runs as follows:

Address to the persons present.
Charge to the couple.
Vows.
Giving Away the Bride.
Betrothal.
Ring Service.
Prayer.
The Marriage.
Minister's Blessing.
Lord's Prayer.
Benediction.

A study of the outline should aid in a better understanding of the significance of the ritual.

Rehearsal. Preparation for a public wedding requires rehearsal of the *modus operandi.*

Even though the bride is supposed to know just what she wants, she often asks the minister's opinion of this or that, and for suggestions to perfect the processional, mode of entry and exit, and the like. He should be well equipped for this. Often he needs tactfully to guide doubtful modes of procedure into accepted channels.

Seldom does anyone in the bridal party, or even the musician, know the proper step for the processional. The minister should be ready to assist. He certainly will be asked. The tempo should be that which is indicated on the music score. Sometimes it is diminished in order to provide a slow step. A slow processional is agony to watch as well as to perform. Marching is out of the question. Wedding party experts indicate, as the correct step, a comfortable walk, or one step to the measure of music. This is slow enough to meet all reasonable demands. Besides it is comfortable and graceful for everybody.

The position at the chancel and the recessional need to be rehearsed also. It is not customary to read the ritual at the rehearsal, but the principals should be made clearly to understand what they are to say and to do, and when.

Description of the Ceremony

In describing a wedding, probably the most useful example is the large, formal church affair, because this includes everything in the way of content and technique that one is likely to encounter. Less elaborate weddings would be handled in the same manner, with the exception of the simplest, where the principals appear unattended.

As a rule music precedes the service. When the Lohengrin march begins, the minister enters the chancel from a side room and takes his position. A few paces behind follows the groom, and behind him the best man. While this is the vogue, preference is sometimes had for an entry side by side. In either case the groom moves up to the center of the chancel in front of the steps or altar rail or platform, whatever the equipment may be, and turns facing the portal, whence the bride is expected. He removes his right glove and holds it in his right hand. The best man stops below the groom and likewise turns toward the portal. He retains his gloves. Meanwhile the ushers in pairs are marching down the aisle, the two shortest men leading. Each pair follows the one preceding by four paces, which rule holds for everybody save the bride and

her father. In the vestibule every one must pay attention to the feet directly in front, so as to insure the correct spacing and uniform step. After the ushers appear, the bride's maids, also in pairs, not single file as one often sees, the two shortest leading. The maid of honor then walks alone, and behind her two flower girls side by side.

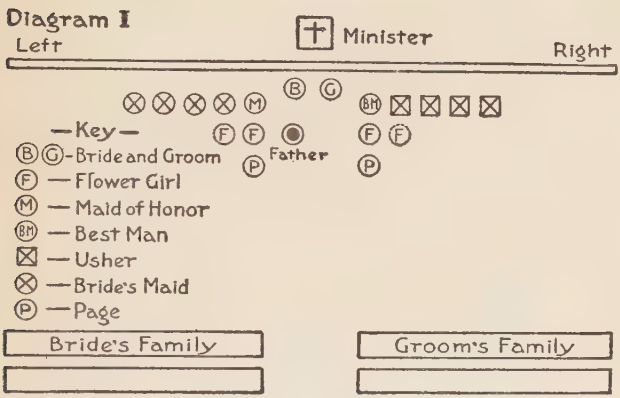
In some weddings one sees a flower girl and a ring bearer, or a ring bearer instead of a flower girl. No recognition is here given to a ring bearer because in this entire plan we are adhering in general to Emily Post's *Etiquette* and *The Vogue Book of Etiquette,* which present the best modern practice. Although they eliminate the ring bearer, they provide for two pages to carry the bride's train when necessity demands.

After the flower girls the bride enters with her father. She is on his right. Counting eight paces before starting, the two put "left foot forward" and proceed naturally to the beat of the music. If pages are employed, they follow, holding up the bride's train.

If necessary, chalk marks may be made upon the floor at the chancel indicating the correct place for each member of the party.

The ushers take their stand below the best

man, forming a straight line. They also turn about to face the approaching bride. The bride's maids do likewise at their positions on the opposite side, leaving ample space in the line for the maid of honor and the bride.



The maid of honor arrives and takes her proper place, facing the bride. The flower girls arrive next; one stands temporarily two feet in front of the bride's maid nearest the maid of honor, the other in front of the first usher nearest the best man. This affords ample room for the entry of the bride and her father.

As she approaches the groom steps forward a pace or two to meet her. She "is careful

how she takes her left hand from her father's arm, shifts her fan, or whatever represents her bouquet, from her right hand to her left and gives her right hand to the groom. He takes her right hand in his own right hand and draws it through his left arm, at the same time turning toward the chancel. The bride's finger tips should rest near the end of the groom's elbow."[1]

During this movement the entire party turns, facing the chancel. The flower girls, as they turn, step behind best man and maid of honor, thus leaving their original positions. The father remains just where the bride left him, so that his place is on her left and a step or two behind. If there are pages, they stand back of the flower girls. When the entire movement is complete the bride and groom are standing a little in advance of the general line of the party.

Now, the ritual. The music is timed to cease just as the bride reaches her position. We think it is not in good taste to have music played during the reading. Reverent attention to the latter should be complete. Of course if a bride insists upon music through-

[1]From *Etiquette*, by Emily Post. Copyright, 1927, by Funk & Wagnalls Company, publishers.

out, she must have it. It is her wedding. On reaching her position the music stops and she hands her bouquet to the maid of honor. The guests stand and the minister addresses to them the opening paragraph of the service.

In the "vows" he uses the given name of the man and of the woman. Each is instructed to answer "I will" only at the close of the compound question.

"Who giveth this woman to be married to this man?" is now asked. The father steps forward to the bride's left side, between her and the minister, but not in front of either. She turns slightly toward him and presents her right hand. He places her hand in that of the minister and says "I do," then takes his place on the left. Then the minister shall cause the man with his right hand to take the woman by her right hand, and, using the given names, to say after him as followeth: "I, M., take thee, N.—to be my wedded wife—to have and to hold—from this day forward—for better, for worse—for richer, for poorer—in sickness and in health—to love and to cherish till death us do part—according to God's holy ordinance—and thereto I plight thee my faith."

Frequently the groom retains the bride's

hand as she pledges her faith to him, instead of releasing it so that she can voluntarily take his hand. While the couple can be properly united without punctilious observance of every detail of the rubric, yet one should, if possible, do everything as it ought to be done. The woman follows a similar course in taking the man to be her husband. Sincerity suggests that each should look toward the other while speaking the words of the betrothal.

Now the minister asks the groom, "Have you a token?" or "Have you a ring?" This he may say audibly or under his breath, as he deems the more fitting. He need not ask at all if he is sure the groom knows just when to present the ring. When there is no best man the groom gives the ring directly to the minister, who returns it and directs him to place it on the third finger of the woman's left hand. The finger of her glove may be split so that the ring can be placed on the bare finger. But we strongly hold that her *right* hand should be as bare as that of the man.

If there be a best man, he carries the ring in his vest pocket, hands it to the groom, who gives it to the minister, preferably placing it upon the open book of the ritual. The groom,

when so directed, takes it and places it upon the finger and, while still touching the token, repeats after the minister, "With this ring I thee wed—and with my worldly goods I thee endow—in the name of the Father—and of the Son—and of the Holy Spirit.—Amen." "With my worldly goods" may be omitted. It too often introduces a ludicrous element that detracts from the solemnity of the service. In the case of a double-ring ceremony the bride, after receiving her ring, proceeds in a similar manner to place the ring on the groom's third finger of his left hand, without the endowment of goods.

At the words "In the name of the Father," etc., the entire party, with the minister, reverently bow their heads and remain so during the prayer which follows.

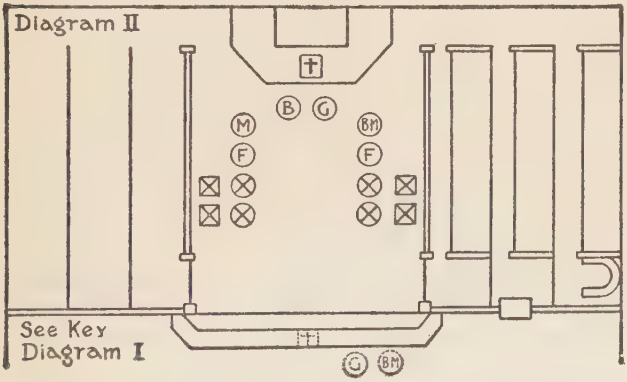
At this time bride and groom may kneel and remain upon their knees until the close of the ceremony. Of course it is not necessary for them to do this, but we think that it adds deeper meaning and solemnity to the ceremonial act of wedlock which follows.

"Then shall the minister join their right hands together and say, using their given names." So reads the rubric. He unites them in marriage according to the ritual, and at

the words "In the name of the Father," etc., all heads are again bowed and remain so during the blessing and the Lord's Prayer and the benediction, if the entire service is used. Many ministers prefer to close with the blessing.

The husband now kisses his wife (though that is not called for in the rubric). The first chord of the Mendelssohn Wedding March is the signal for the recessional to start. The bride takes her bouquet from her maid of honor, turns toward her husband, puts her left hand through his right arm and begins the return in reverse order. The maid of honor hands her own bouquet to a bride's maid, follows a short distance behind the bride to straighten out her veil if that be necessary, unless pages are there for that purpose, then recovers her bouquet and proceeds alone. The flower girls follow side by side, the bride's maids after them, and last, the ushers. On no account must bride's maids walk with ushers. If maid of honor and best man go out together, it "gives the impression of a double wedding and spoils the picture." The only man and woman advancing side by side should be the wedded pair. The families of bride and groom follow the ushers.

What becomes of the best man? As soon as the recessional begins he walks out into the side room where he originally issued forth, picks up his and the groom's belongings and hastens to meet the party in the vestibule. Neither does the minister join the recessional, but disappears in any other manner that he may choose. If the wedding is held where a church is equipped with a side pulpit chancel,



the position taken by the wedding party is the same as above described. But if the ceremony is to be conducted at the head of the chancel, the procedure should be as follows: The groom and the best man are placed as in the other plan. The ushers, upon arrival, divide at the foot of the chancel steps,

Passing in front of groom and best man and to either side of the minister, the first two ascend the steps and stand at the top, left and right facing each other. The second two take their places a step or two below the first, the rest of the party follow in order, taking positions as shown in the diagram, each half facing the other, the best man and the maid of honor ascending last. Bride, father and groom remain with the minister at the steps until the ritual is read to the point where the father "gives away the bride." Then to soft music the father retires, and the groom, following the minister, takes the bride on his arm to the head of the chancel, where the remainder of the ceremony is conducted.

An alternative method is for the party to assemble as in Diagram No. 1, and after the giving away of the bride the minister and the principals proceed at once to the head of the chancel, the others following in order and taking their places as in Diagram No. 2.

Home weddings follow, in general, the *modus operandi* of church weddings, except that there is no recessional. When the minister congratulates the couple they and the rest of the party face about, and the guests file forward to offer their felicitations. Some

ministers at this point appropriately introduce the couple to the company as Mr. and Mrs. So and So. This breaks the emotional tension and starts the reception without the usual hesitation, which often is a bit embarrassing.

During the reception the marriage certificate is filled out, and some member of the wedding party, best man or maid of honor, secures the guests' signatures in the wedding book. It is customary for the minister and his wife to be seated with the bridal party during the serving of the refreshments. They do not leave the house until the happy couple have departed to realms unknown.

Practically all of the wedding procedure as presented in this chapter is taken from the two chief modern authorities on etiquette previously mentioned in this chapter. The part that the minister performs is not prescribed by any recognized authority except the practice among the leaders in ritualistic skill.

Our final word is this. Register all marriages in the Church Record, also in a private record of your own. This will sometimes save those whom you marry from embarrassing situations.

CHAPTER X

THE FUNERAL SERVICE

On no occasion in the life of an individual or a family can a minister show forth more truly his shepherding care than in bereavement and death. He little comprehends his duties or his opportunities who delays until the announcement of death before he offers his sympathy.

The Minister Visits the Family. When death actually arrives and the great change comes, the longing for comfort is great, and the need of help seems to be indispensable. At such a time he who sustains neighborly, and much more, he who holds pastoral relations with the family will not wait to be invited to call. Nor by calling need he assume that his services as a minister need be sought. What a neighbor may appropriately do, that much he, as a Christian minister, may surely do. Particularly if one be the pastor of the household which is afflicted, an early visit should be made. Every other duty may well wait upon this one.

Let the call be made, if possible, at a time when the household is not besieged with visitors, so that the minister may counsel with the chief members of the family, if not with all, undisturbed. He will bear in mind that possibly, even among those who sincerely sympathize with the bereaved, he alone may have such a conception of life and such a relation to the family as to render his visit one of truest consolation, which it will ever be his joy to convey. The approach to the family is made therefore with a view to the personal loss and its significance, to meet which will require that he bring to bear all his character and skill.

Planning the Funeral Service. It is highly desirable that the minister shall visit with the family and make plans for the funeral before the arrangements have taken definite form. While the plans are yet under consideration, he may the better offer suggestions which are needful and which will be appreciated. To advise with their pastor at such a time will afford the bereaved lasting comfort. The people may not realize that, in view of the minister's many engagements and in view of his important relation to the service, he should be consulted before any details of the

funeral are decided upon. Frequently too it happens that people are not prepared for death. They may scarcely know what to do or what arrangements are necessary. To the degree that they know and respect their minister will they feel free to consult him, and it is highly desirable that they do so.

Let us indicate some of the questions which are likely to arise at such a time.

Where shall the service be held? Frequently the funeral director's chapel will be considered. At times such a place will prove to be very convenient. But many of us would regret to see it usurp the church or the home, generally speaking, as a place in which to hold the funeral. Especially for those who stand forth as confessed Christians does the church seem to be the most appropriate place in which to hold the service, and so should commend itself. It is true that even church people hesitate sometimes to have their loved ones buried from the church. Do they not fear lest this would seem to be assuming, or that it indicates a wish to make a display? To the finest people such motives are utterly distasteful. Moreover, the sense of loss and grief causes the afflicted household to shrink from all unnecessary publicity. But surely

the church is often the most appropriate place for the funeral, and we suggest that this place receive more general consideration. Particularly if one be a confessed Christian, let the service be held in the place of worship. For the house of God, in its uses and symbols, in its architecture and commodiousness, in its wide open door, in its long associations with the noblest people, and in its celebration of rites which are the most sacred, will prove, at such an hour, most satisfying. Further, this offers to the church one of its most priceless opportunities, for in our time the church is not rendering all the service that it is capable of giving. To celebrate within its walls baptisms, weddings and funerals ought more and more to commend itself to those who love the church, who have sacrificed for it, and who have been definitely associated with it. The most sacred events of human life, such as birth and marriage and death, have a deeper meaning when celebrated within walls where the people are wont to gather for worship. The minister and trustees of the church will do well to make it clear that for all religious occasions the church is freely and graciously opened.

Besides the place where the funeral is to

be held, there are also the nature of the services and the place of burial, as well as other things to be considered. These will arise naturally in connection with the first call, or a subsequent one. With respect to some of these matters the funeral director has a specific relation, as well as have the family and the minister. In all things, therefore, the utmost harmony and co-operation are necessary. Most vital will be the religious service itself, in which the family and the minister should have the fullest understanding. At this point one is sure to have varied experiences. Sometimes every detail has been anticipated by the deceased or by the family, but usually this is not so. Often there is confusion and not seldom helplessness. Counsel, the result of experience as well as genuine sympathy, will be eagerly accepted at such times.

It is important also that the minister shall know just where the emphasis shall be placed in his remarks, and what is most appropriate. He should not be left in doubt as to the character of the deceased or the nature of the family relationships. To be in uncertainty is most embarrassing, and it may result in the most unfortunate assumptions by the minis-

ter, who mistakes the natural affection of the family for an expression of the worth of the life of the deceased, so that the service innocently enough fails to fully express the thought of the hour. It is the minister's desire to carry out, so far as possible, the wishes of the family with regard to the entire service. He should seek to ascertain all the features of the situation and give them proper expression. The Scripture, the music, the general nature of the address may well come up for consideration. The wishes of the family may be successfully incorporated in the service, and such understanding will greatly aid the minister in giving him a proper background. It is well, therefore, to welcome such suggestions and use such as may be true and consistent. Doubtless ministers could tell of strange experiences. If the family itself is not frank as it should be, some friend may give the minister an indication as to the character and relationships of the deceased. Where information seems to be withheld, and where one is at a loss, let him assume nothing. Generally he is in danger of being over praiseful, and this needs to be guarded against. Of course, the family should feel honor-bound to apprise the minister of the general situation,

but strangely enough, oftentimes this is not done, even when it is most necessary to do so. Whatever plans may be proposed, which the minister feels to be inappropriate, may be wisely put aside. Thus the service comes finally to be offered, not perhaps just as the minister would have it, yet, after all, in good taste, helpful, revealing the guiding spirit of one whose duty it is to come to the need of people in an hour of bereavement and perplexity. Thus in so many ways, this pastoral call at the house is important. Nor need we dwell upon the deeper issues in the life of the family which may be involved here. There may result a new attitude toward God, toward the church, and toward life generally. Of all this the true minister is aware, and he will prepare to make the most of the opportunity. Seldom indeed will it be possible to leave a home under these circumstances without prayer. There should remain with the family the memory of rare fellowship in the great experience of life.

A Church Funeral Service

As the hour for the funeral arrives the minister presents himself at the home. He is dressed exactly as he would be for a Sunday

service, save that his tie for such an occasion must be black invariably. Inasmuch as funerals are held now at the church, now at the home, we will give our attention first to a church funeral, and later consider the service when it takes place at the home.

As the family is about to depart with the body for the church, and before the casket is removed from the house, let the minister offer a brief prayer. This prayer is naturally somewhat intimate in character, touching upon the life from the standpoint of home and home ties. It is the family bidding good-by to the bodily presence of the loved one. Proceeding to the church, the minister will ride with the funeral procession, or, if he chooses, will pass on in advance to the church. In either case, he can enter in advance of the cortege, remove his wraps, and see that everything is in order. He then steps into the vestibule, where the funeral procession is just entering. Placing himself at the head, he is thus prepared to lead into the sanctuary. During this time the organ has been playing for at least a quarter of an hour, or from the time when the people began to assemble. The use of noble organ music greatly enriches the service.

The Funeral Procession Enters. All being

ready, the minister leads into the sanctuary. He will be followed by the pallbearers, the casket and the family in the order named. As they enter, the minister's voice is heard in an impressive and comforting manner, reading the opening verses from the ritual, as all move slowly toward the chancel. The moment the minister's voice is heard, "I am the resurrection," the congregation stands and so remains until the chancel is reached, when the family is seated and the minister ascends the platform. As the latter seats himself the choir and congregation seat themselves. The reading should be deliberate and naturally it will continue until the chancel is nearly or quite reached. If the minister desires he may have other passages ready and may read so much as is requisite, ceasing only as all are ready to sit. We recommend, however, that at whatever moment the passage given in the ritual is finished, silence be observed until all are seated. If preferred the organ may well play softly in this interim. Considering all things, we recommend that the rule be observed that there be no instrumental music while there is reading or speaking or praying. Under the best musical conditions, it may be very acceptable to have the instrument played

when the voice is heard, and many will prefer it so, but the danger of loud playing, of unskilled playing, is so great as to make experimenting in this respect unwise; while for the instrument to slowly die away as the minister's voice is heard and to resume again when it ceases never fails to give satisfaction. Let the instrument not cease abruptly, but rather both die away and resume softly, so that the music is almost unconsciously heard. The simple act of all standing during the entrance is a token of reverence for the dead and sympathy for the living, which is appropriate and comforting.

In order to secure immediate and uniform rising on the part of the congregation, it is only necessary to speak quietly beforehand to the singers, who are usually somewhat in view, and to a few people, preferably those who are recognized as representative church people, and who are therefore supposed to know the customs of the church. As these arise it will be found that all will follow, and when once it is understood there will be a hearty cooperation on the part of all the congregation. Like all truly appropriate things, this custom, once established, will commend itself.

The Conduct of the Service. Let there be

no announcements or introductions. Let the minister be free from the least suspicion of officialism or sheer formalism. Occasionally there is an inclination to omit music entirely, although this is something which will be met rather with respect to home funerals than with those held in the church. But there is no greater comfort than music, while to weep, if one is compelled to do so, is no disgrace and brings relief. Doubtless the prejudice is due in part to the remembrance which the people have of certain kinds of music which they associate with funerals. They feel that if any music is rendered it is sure to be of a sentimental or wailing nature, from which they instinctively shrink. We only have to recall certain types of music which illustrate this. There are those songs which in sentiment do not ring true, or at the most only half true. Their expressions as to the vanity of human life belie the experience of the race and dishonor God, who gave us life. Such a hymn is

> "I would not live alway:
> No, welcome the tomb."

Again we hear frequently those songs which comprise only inept and jejune generalities, and from which one revolts. How frequently

is sung "Beautiful Isle of Somewhere"! Even such noble hymns as "Lead, Kindly Light" and "Abide With Me," which justly have their place in our hymnals, if used too exclusively at funerals, pall on one. They may be employed, but in great moderation, while the number of funeral hymns should be largely increased. Those mentioned above are of too narrow a range to bring the full message of comfort which our music is capable of rendering. For funeral occasions the quantity of music is unlimited and the materials exceedingly rich. Fortunate are we to have such hymns as "Jesus, Lover of My Soul," "Still, Still With Thee," "I Heard the Voice of Jesus Say" and "There's a Wideness in God's Mercy." These have not become associated exclusively with death, and the effect of them will be better. Let us repeat, therefore, that if a hymn becomes associated with one experience of life only—its value, even in that special experience, is greatly lessened. The friend who selected "Just As I Am, Without One Plea" as his funeral hymn thereby gave new meaning to it, because it is so appropriate, and he thus brought it into larger service, for

"Just as I am, thy love unknown
Hath broken every barrier down,"

when sung in relation to a soul going home to God, opens up new suggestions, and thereby sets a new and unique value upon this time-honored hymn.

In selecting the order of the musical numbers, care will be taken to have the sentiment —so far as possible—move on with the general trend of the service. That movement is from an overpowering sense of loss to the gradual strengthening of faith, even to a sense of victory. To begin at victory is not well, but to conclude with it is the real goal which the service aims to accomplish. The objective should be kept constantly in mind by the minister. This feature, however, is more fully presented in the remarks concerning the funeral address. A minister will do a good service by talking over the appropriate selections with the singers, and he may be able to suggest better selections than are offered by those who are untrained in truest Christian thought as regards death. Let the "Amen" be sung always; it adds much and bestows a benediction upon the suffering heart. Where it is desired, and where the musicians are qualified, an anthem or duet may well be given in a more elaborate musical form than a hymn affords. However, it

should be chosen with care. "The King of Love My Shepherd Is," by Shelley, and "Sunset and Evening Star," by Barnby, illustrate the possibilities here. There should be in them no suggestion of display or effort.

Where no music is to be rendered a ritual prayer may well be employed. For this the rituals of the various churches offer most suitable opening invocations. Or, if desired, a hymn may be read.

As to the Scriptures, they should be plentiful in quantity, and so chosen as to sound the gamut of the soul's needs. First the Psalter; then two or even three other selections. Where the Old Testament is not used, selections from the Gospels, the Epistles and the book of Revelation will be found ample. In general, the Scripture may begin with a passage which strikes the note of meditation and reflection—an example of this is Psalm 39, "Lord, Make Me to Know Mine End," or Psalm 90, "Lord, Thou Hast Been Our Dwelling Place." Then such a passage as First Corinthians, fifteenth chapter, in which the great teaching of immortality is set forth. Next a passage from John's Gospel, such as chapter fourteen, in which is the great lesson of trust, "Let not your heart be troubled." The selection from

Revelation, chapter 7, verses 9-17, is triumphant in character and fairly completes the message. Such a group of Scriptures will be found to be meaningful and much better than a series of unrelated passages which contain no progression of thought.

An invocatory prayer will scarcely be needed at a funeral. Some will prefer to use ritual prayers and *extempore* prayers, one following the other. Others will abjure the use of ritual prayers until they come to the grave. All that has been said in THE TECHNIQUE OF PUBLIC WORSHIP with regard to the pastoral prayer is applicable here. The prayer may well be the most helpful moment in the entire service. A fitting prayer should be noble in its thought without a profusion of generalities; it should be personal without being offensively intimate; it should be comforting without being sentimental; it should have in it a fine reserve which absolves the minister from the least suspicion of playing upon the emotions. Wherever possible let the prayers close with a choral response, which should follow without hesitation as the last words of the minister fall upon the ear. It should be sung very softly and tenderly. But never should it be weak. It must express truly in voices

and sentiment the emotions of the hour. It need not be too brief. A verse from an appropriate hymn is not too long and may well be used. Let the "Amen" conclude the response. We have heard the last verse of "In the Hour of Trial" sung most helpfully, which illustrates the point. The words are:

"When my last hour cometh,
Fraught with grief and pain,
When my dust returneth
To the dust again,
On thy truth relying
Through that mortal strife,
Jesus, take me, dying,
To *eternal* life. Amen."

The voices are heard very softly and tenderly at first, and when they come to "On thy truth relying" move up and close with a note of confidence which is most satisfying to wounded hearts.

Time has greatly modified our customs as regards funerals. Those who can recall the services as they were a quarter of a century ago will agree as to this. Then the service was an extended one, continuing frequently an hour and a half. Now it is brief, varying from twenty-five to fifty minutes, perhaps an hour in length. Then there was a sermon:

now the formal sermon has been reduced to some remarks of from ten to twenty minutes' duration. Then the appeal was made directly to the emotions. Calls to repentance were given in the most direct manner. Warnings were uttered in great solemnity, the object being to awaken fear and to lead to repentance. With us the objective is a more comprehensive one. It may be that we have gone too far in another direction and so fail to emphasize the great and grave issues of existence which never present themselves so clearly as at the time of death. But in this, although we may well plead for a due mixture of earnest appeal and consolation, we err, if err we do, on virtue's side. A minister who at such an hour takes advantage of a congregation either to stir the emotions, or to administer rebukes, especially if in so doing he reflects upon the deceased, will be sure to reap the whirlwind by such a procedure. Nor, on the other hand, should an address at a funeral leave a congregation with the feeling that the minister has one gospel of righteousness on Sundays, another of flattery at funerals. With great tactfulness and yet with utmost sincerity, the minister should preach such a gospel as will be approved by

his own conscience and also by the very highest Christian judgment of his hearers. One will be surprised to find what different and often what contradictory wishes as to the service are to be met with. Some will desire an address that is intimate in its nature, while others will desire that almost no reference to the deceased or the family be directly made. Generally, however, personal references will be expected. The warm-hearted minister must needs guard his words, and not speak too much in superlatives. For to the beloved ones every characteristic is glorified, and there is a call for extravagant language which must be carefully kept in hand. Good sense is requisite here. Where remarks relating to the deceased are not desired, the great themes of life and death, when rightly presented, are most appropriate. If no remarks, then the ritual of the church may be used to give suitable expression to the needs of the hour, although by many the absence of the personal word will be felt as a distinct loss. Generally, some direct reference, some brief remarks bearing upon the deceased will be expected. Whatever may be a minister's personal taste in this matter, he must meet this desire. It is an imperative summons.

Therefore, let him prepare to meet it well. Let him speak without flattery, kindly, tenderly, but strongly and convincingly: and let every funeral be looked upon as an opportunity to be nobly embraced.

We think that the address may well begin with whatever distinctive reference is to be made to the dead. In spite of the danger of overdoing the matter, the service, to no small extent, will revolve around the memory of the deceased. From the biographical, the personal, the family life, with their hopes, their fears, together with the new aspect which life now holds, the minister may well pass on to consider the meanings and values of life, especially as interpreted in the light of the Christian faith. In such a statement as the foregoing we do not mean to suggest the particular message, much less to outline the discourse, but, rather, to indicate what most naturally appears to be the general movement of thought, with its scope and emphasis. Whether the address be ten, twenty or thirty minutes in length, it should aim to be vital, distinctive, impressive. Nor should it ever fail to be a *Christian* message, by which is meant, there should be set forth the supreme values and significance of life as interpreted

by the teaching and grace of Jesus Christ. When the funeral is that of a thoroughly good man or woman, a confessed and a consistent Christian, the service may prove to be a genuine means of grace, and its results may signify much to the community. It is for the minister, therefore, to make the wisest use of the occasion.

A musical selection without the use of the benediction may well bring this service to a close. Frequently the benediction is reserved until the final word is spoken at the grave.

Leaving the Church. It is important that the exit from the church and the procession to the cemetery shall be carried out in a fitting manner. This is sometimes difficult to effect, since it requires the fullest co-operation of the family, the funeral director and the minister. One could wish that the custom of opening the casket in a public place, and of inviting the people to pass before it, might speedily die out. It would be far better to invite those who wished to look on the face of the dead to come to the home, where opportunity would be given. But more frequently the casket will be opened at the close of the service, and the people will expect to pass before it. This part of the funeral should pro-

ceed without announcement. The funeral director steps forward as the service closes and removes the cover of the casket, unless he has previously removed it at the time when the casket was brought forward to the chancel. In any case the director will begin with one part of the congregation and quietly direct the people to go forward, pew by pew. He so continues until all have been so directed. Care is taken that the people on returning from the casket shall pass out of the sanctuary, not resuming their seats. This will leave the family alone with the dead, save for the presence of the minister and pallbearers. This procedure gives opportunity for the family to take the last look, and to have that privilege unobserved by the congregation. The cover having been replaced, the procession passes out in the order of its entrance into the church. During the passing of the congregation before the casket the minister stands beside the pulpit or near the dead. He should not appear detached from this feature of the funeral, but truly a part of it. Particularly should he refrain from all conversation, save that which may be absolutely necessary.

An exit which we believe to be commended, more than the one above described, is for the

casket to be removed at the close of the service to the vestibule, or to the rear of the sanctuary. It will be accompanied by the minister and pallbearers, who will stand about it as a guard of honor. The people will then retire in the order directed, passing the casket as they go. Finally the family, in comparative privacy, may view the face of their dead. The congregation may tarry without until the cortège passes and the journey to the God's Acre has begun. This latter plan of withdrawing to the vestibule of the church has all the merits of the former one with none of its defects. The people more naturally pass out of the church as they leave the casket; the mourners are saved the trying experience of observing the procession of people view the body; and—a degree of quiet is attained by the departure of the congregation. To one who has observed the funeral customs of our time, even among those who are above the average in refinement, it is quite evident that we are weighed down by customs which are not a credit to our civilization, and which the more cultivated endure because it is the custom, and because to do otherwise would seem to be ungracious and even ungrateful. Why should the casket be opened and a congrega-

tion be invited to view the dead? Why must the mourners pass from the church to the conveyances, before tens and ofttimes hundreds of people, who must then know and perhaps comment upon every sob and every tear. There is here no wish to discourage public funerals. But even with them there are privacies which should not be invaded. Sympathy at such a time is precious beyond all words, but exposure to public view on the part of the mourners is hard to endure.

At the Grave. At the grave the minister and pallbearers, who ride near to the funeral car, and therefore being well to the front, will be the first to arrive, and the first to descend from the automobile. They proceed at once to the funeral car, where they receive the casket. Forming in order, the minister leading, they remain standing until the family have, every one, taken their places behind the casket, and then proceed reverently and slowly to the place of burial. When all are gathered at the grave, and not until then, the service begins. The funeral director prefers, usually, to rest the casket at the top of the grave and lower it gently just before the service proper begins. We suggest that in this process of lowering the body the minister repeat the Twenty-

third Psalm, or some other selection which breathes comfort and resignation. This is a moment which is one of extreme sorrow for the bereaved, and such noble words will tend to bring resignation and quietness of mind.

Forms for the Burial of the Dead usually introduce the service at the grave with some significant statement, such as: "In the midst of life we are in death: of whom may we seek for succor but of thee, O Lord, who for our sins art justly displeased?" This has been called "A noble prose poem." It is a thousand years old, has been used as a hymn and has even been made into a battle song, and so used by soldiers. The committal follows. This may well be regarded as formal leave-taking of the earthly body. Where love is deep, it is an experience which cannot be gone through without emotion. Therefore it should be read, not only with solemnity but with deep tenderness. The very heart of it is, "We therefore commit *his* body to the ground, earth to earth, ashes to ashes, dust to dust, looking"—at this juncture the direction is given to cast earth upon the body. This was usually done while the words "Earth to earth, ashes to ashes, dust to dust" were being said. The sound of falling earth has grated upon the sensibilities of

many people, and as a result flowers are being substituted. This is an improvement indeed! But why anything but the thoughtful reading of the solemn words which suggest a thousand things much finer even than flowers?

It will be noticed that from this point on service begins to rise. The great words from Revelation sound out, "I heard a voice from heaven saying unto me," which are comforting. Then follow the versicles and then the ritual prayer. Anyone who is familiar with this prayer as given in the ritual of the Methodist Episcopal Church will see at a glance how great an utterance it is. Therein is set forth the whole meaning and comfort of the Christian faith. It has reached us through the Salisbury use, and the Prayer Book of 1549. Someone has noticed twenty references to Scripture, taken from eleven books of the Bible, out of which this prayer is composed. The collect follows. It is truly a collect. It gathers up almost in one sentence the entire thought of the hour. It too is a great heritage. Deeply based in the Scriptures, it too has come down to us from the great prayers of the past. It is not so much a statement of faith as was the prayer, but is an earnest plea that when for each the end comes it may find

us safely folded within the gates of God's eternal home.

A careful study of this service will reveal the fact that while it constantly looks and thinks of death through the Christian faith, and so exalts that faith and those who die in it, nevertheless it is phrased in such a manner that it may be employed in the burial service of the most unworthy without stultifying the minister or people who employ it. The Lord's Prayer follows. While this wonderful prayer seems to be so very appropriate always, nowhere does it do more for us than when we use it here. The words, the ideas, are so helpful: while repeating the prayer in unison, the minister and people and the mourners give a conclusion to the service which is comforting indeed! The full, apostolic benediction should conclude the service.

The moment which follows the benediction is impressive. It is the final parting from all that is earthly of the beloved one. Quietness rather than, as is so often experienced, instant conversation, is the need of the hour. The minister can do much to add to the comfort of this concluding moment. His own example will encourage silence and reflection. It is not his task to assume charge of the fam-

ily, but without effusiveness he may bring sympathy to the stricken household. Nor need he do this by stepping forward and formally extending his condolences. Those, in word and spirit, have been offered long ago. But he may well quietly join the mourners unless special considerations hold him back. He may even walk with them to the automobiles, and by such appropriate acts make them conscious of his sympathy. But these are details which may well be left to the minister's good judgment.

The Funeral in the Home

The funeral service as described above is thought of as taking place in the church. But where, as in so many instances is the case, the service is held in the home, certain modifications will be necessary. Since there is no procession, let the minister take his position quietly in the room where he may be seen and heard, so far as possible, and let him keep in mind that he should not be too far removed from the casket, nor from the family. Particularly if he be the only officiating minister, he may well remain standing throughout the brief service. A natural and simple beginning is best. To effect this, as he is entering

the room and advancing to his place, let him read quietly, distinctly, the scriptural sentences which he would have read were he leading a procession into the church. Or, if he prefers, he may read these verses after he has taken his position. Such a method offers a natural and helpful beginning. In most respects the service at the house is the same as at the church, except that it is likely to be much more simple, and to be wanting in that degree of musical enrichment which is possible in a church service. Often too the crowded and therefore very uncomfortable conditions in the house should lead the minister to guard carefully the length of the service. Frequently where funerals are held in the homes there will be no music. This may be because it is inconvenient to secure acceptable music or because it is felt that the service will thus be too long: or because such, emotionally, will be the effect of music, that it will make the service even a greater trial for the mourners to endure. In the absence of music the best substitute is to read one or more hymns or poems which may have great and special value. The address will naturally be more brief here than it would be if given in a church. An understanding with the

funeral director will prevent the entrance and seating of people except at such times as there are pauses in the service. This is a matter of no little importance, since disturbances are nowhere more distressing than at funerals. The family should not be too far removed from the scene of the funeral. Nor from the casket. In the desire for privacy this has at times been carried so far as to deprive the family of any relation to the service. The arrangement, which is in the interest of privacy for the mourners, is to be commended, provided it be not overdone. One may well approve the present tendency which is in the direction of seating the family near the casket, although not in general view. This arrangement satisfies the desire of the family to be near the dead, and to be a part of although not conspicuous in the service.

Frequently in home funerals it will occur that an address is not desired. There are many reasons for this. The opportunity, however, is thus offered to enrich other parts of the service. The message may still be brought through the Scriptures and the prayers. Not seldom at such a time will a poem round out the message and complete the entire service. An illustration of this will indicate

what we mean. One of the tenderest of services is that of a newly born child. Probably there is the briefest service, a prayer only, or a prayer and Scripture. But it may mean so much! At such a time let the minister read Longfellow's "The Two Angels," beginning, "Two Angels, one of Life and one of Death," in which the poet describes how two angels—one the bringer of Life, the other of Death—came to two households. The message is a complete one and will bring comfort for many a day.

"All is of God! If he but wave his hand,
The mists collect, the rain falls thick and loud,
Till, with a smile of light on sea and land,
Lo! he looks back from the departing cloud."

The service is over and the friends depart. Most will have viewed the dead as they entered the house; others will do so as they leave the house. If it is known that the journey to the cemetery is to be taken up at once, those in attendance will, out of courtesy and sympathy, remain on the outside until the funeral procession starts. But it is a plan worthy of encouragement to have the friends leave as they pass outside, and the burial be delayed for a brief time so that the interment may be participated in by the family and the

more intimate friends only. What is needed, and that which Christian people especially should consider, is to conduct funerals in a manner that is free from pomp and display, and in the simplicity but not without the beauty of a truly Christian burial. In all acts of this nature there is a tendency to increase display and extravagance. This may not be intentional. It grows partly out of the deep feeling of affection for the dead, for whom nothing is too good; partly too it arises from "custom" which is established at funerals, in which one thing after another is added on the part of enterprising business interests, until the simple, solemn rite of burial, which, after all, is one of the wholesome acts of our humanity, is more or less buried in the trappings of the occasion.

The funeral service may now be complete, but the minister's task is not finished. It may be but just begun. Fortunate indeed will he be if this day shall prove but the beginning of a new friendship with the household, so that out of it all there shall arise a deeper Christian character and experience. Then will the minister fulfill his true calling, and the family shall in time become conscious that, although it came only through sorrow and

death, yet a door has opened to them whereby they see the eternal values and experience the divine consolation. No greater joy can a minister have than to follow the people as they enter into these new and deeper experiences in God. Thus the pastoral relationship which follows the funeral may help to deepen and complete what death began.

Before closing this chapter we would say a word, especially to young ministers, regarding one phase of preparation which lies far back of a service itself. This is his *Personal Funeral Book.* He is likely through the years to purchase a number of funeral books containing various funeral rituals, and quotations from eminent men and passages of poetry suitable for such occasions. But whatever of this sort he may use, his personal book is of very great importance. By this book is meant a private personal collection which grows slowly from month to month and from year to year. Upon this he will draw when preparing for funerals. Of course, it is a book in manuscript, which grows out of his reading, thinking and experience. It thus becomes his very own. In that flashing, revealing moment when a passage or a reflection brings

a new, a vital thought, he will record it here for future use. When a hymn is heard which goes home to the heart, feeling it to be most impressive and suitable, he will record the fact upon its pages. When he hears a noble musical selection which transfigures death and brings new courage to the broken-hearted, he sets it down. Whatever that selection may be by so much has he enriched his treasury. When he hears of an incident in human life which haunts the mind with its richness and beauty, he treasures it for the uses he may make of it for others, as well as for the value it may be to his own soul. Thus through the years he will gather this priceless material which will be more precious than gold and which will make many a heart to be comforted. Into this book too he will record the noble prayers which have come down from the past to steady us; such as John Henry Newman's:

"Lord, support us all the day long of this troublous
Life, until the shadows lengthen, and the evening
Comes, and the busy world is hushed, and the
Fever of life is over, and our work is done.
Then of thy mercy grant us a safe lodging
And a holy rest, and peace at the last,
Through Jesus Christ, our Lord. Amen."

Also he will find prayers with which to close a service, and which when uttered will bring with them the very peace of God. Such an one is: "O God, who in thy loving kindness doth both begin and finish all good things, grant that as we glory in the beginnings of thy grace, so we may rejoice in its completion: through Jesus Christ, our Lord. Amen."

But even more significant for himself will be the minister's own prayers which he from time to time has set down—prayers uttered when the heart is full, when deep calleth unto deep. These records, then, recall and renew great experiences. They cause to live again those rare moments which cannot be summoned at will, when one experiences insight and revelation. To open a book so potent and quickening, to reread the passages there set down, to so summon up again the rare moments of life, will greatly stimulate the minister's thinking, and will make one's service rich and satisfying.

Conclusion

There are some events in life that are never to be forgotten. Among these are the burials of our beloved dead. How sacred these experiences are! How vivid is the memory of

every act, almost of every thought! At such a moment we want no jarring sounds, nor false attitudes, nor anything that is unreal. In that hour when a chance note of the bird or the color of the sky is forever unforgettable, a burial service is worthy of every attention, of every appropriateness and tenderness. For the memory of it will never pass away.

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